

SPIRITUAL TELEGRAPH FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Our cotemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are as such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

SERMONS

BY

REVEREND HENRY WARD BEECHER,

AND

EDWIN H. CHAPIN, D.D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

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WHEN DOES THE SOUL BEGIN TO EXIST?

NUMBER FOUR.

The theory contended for in my previous papers is substantially that life, pervading the material organization we call a fox, is literally an organized Spirit-entity, embodied in a physical organism, and assumes that what we call "its death" consists in a severance of the cords binding it to, and confining it within, the body, whereby the Spirit-fox is liberated from confinement in such physical organism, involving thereby a transition of its state of being from the natural to the spiritual world. It farther recognizes and affirms a continued existence to such Spirit-plants and animals, while it claims they are not immortal, but must incur, in that spiritual world "a second death," preliminary to their re-appearance in the natural world. I now propose to consider how and why they there incur this second death.

We can not conceive of a Spirit-fox without recognizing life, form and physical substance as constituents thereof. Hence I assume that a Spirit-fox is an organized entity, consisting of a physical organism, having a special form of organization, and pervaded by a living consciousness. Because, destitute of immortality as an organized entity, it must be subject to that law of change in its condition of being, involving decay, with its consequent dissolution and severance of those respective constituents. Such existence as a conscious entity implies action; this involves wastes of both physical conditions and vital energies, eventually resulting in that exhaustion which precedes dissolution and death, and forces us to admit such dissolution and death as a probable fact.

If we appeal to analogy for a solution of the question, in what such second death consists?—the answer is, that death consists in the severance of organized life, as an entity, from the physical material organism it is embodied in. Hence, if a Spirit-fox, resident in the spiritual world, does there die, the effect thereof is the severance of the life-entity or consciousness from the spiritual physical organism it pervaded. But, with this answer, the question still arises: Whether such life-entity continues to exist after such severance, as an organized Spirit-fox? and thus we have presented for solution the rationale of the following questions:

First. Is there a higher stage or state of existent being than that we term the next higher or spiritual world, to which earth-plants and animal life-entities do progress?

Second. Do plant and animal Spirit-entities progress to the spiritual world—there temporarily exist, and, eventually incurring a second death, are such life-entities, thereafter and thereby, resolved into unorganized conditions of being, whereby their individuality is for ever lost?

Third. Do such life-entities, thus, in the inner world, severed of connection with their physical spiritual organisms, continue to exist as organized entities, but in the condition of atomic and disembodied life germs?

The theory involves one of these alternatives as true; but to determine which we must examine them by our reason, our experience, and by analogy.

We have no experience that we can apply, to either demonstrate or refute the first alternative. The philosophy of progression from chaos to nature's ultimate, implies some limit in the stage or condition of being to which life progresses in each genus and species, preliminary to its entering rudimentally on the next connecting link in nature's chain. This consideration seems to ignore the reasonableness of this alternative, and I feel, therefore, it may be, without farther comment, rejected.

The second alternative is, to my mind, so absolutely inconsistent with the development theory, that to accept either is to reject the other; and, feeling thus, I can not hesitate to reject this alternative also.

To the third alternative all my reason and reflections affirmatively respond. If we will carefully consider the question, how can man be an epitome of all below him in nature? we will find it difficult to intelligently assent thereto, except by regarding him as a complex form, in which numerous life-entities are associated and combined as the representatives of the varied species or genera of animal life with which he is immediately connected, or which he is directly developed from. The mind, highly developed—perhaps morbidly so—in the powers of irony, satire or wit, may amuse us with speculations on our relations to the monkey or tadpole; but if it reasons calmly and candidly, it must either ignore the development theory in accounting for man's origin and nature, or recognize that man is a complex animal, composed of constituents representing the animal kingdom below him. If we accept this hypothesis, it will be equally difficult to intelligently conceive how life-entity, embodied in any brute animal of earth, and, passing thence, with continued existence, into the spiritual world, could be thus manifested in man, unless it did at some time and in some way cease there to exist as an embodied entity, preliminary to its appearance in the human form or man.

Hence I infer a necessity for the death of spirit-plant and animal-entities, that the life therein may, through re-appearance in external nature, progress, in its appointed mission, to nature's ultimate. If, then, we conclude that life-entity, thus literally disembodied, continues to exist as an organized, but atomic life-germ, it will not be difficult to show by analogy and induction, its inherent tendency to seek a re-appearance in the natural world, and the necessity for the needed provision in nature's economy for consummating the same. To discuss this now would involve an exposition of the laws of generation and reproduction in too much detail, and I will, therefore, claim to assume, as an established part of the governing economy in creation, that finite life-entities do in time become in the spiritual world disembodied germs, having a definite constitutional character of organized being, and degrees of developed being,

determining their relations to surrounding conditions, and connecting them therewith. With this point thus assumed, let me apply it to the human animal or man; for, as already stated, I deny man having any immortality by virtue of the natural life, individualized alike in the fox and him. Its teaching is, that the human animal has a continued existence after incurring the change we call death. "Richard Roe," alike with the fox, would then pass from the natural to the spiritual world. But this would not exempt him from the effect of his implied action there. He would, also, there incur wastes of vital energies and physical organism, resulting in exhaustion, decay, and a "second death." Thus the consciousness "I am," or organized living-mind entity, would become divested of all connection with a physical organism as an instrument to manifest itself in, or to have cognizance of surrounding things. It would be literally a disembodied, but organized atomic, life-germ or mind-entity. It would, as such, need to re-appear in the natural world to get a physical organism for its uses. But, while thus existing in that inner spiritual world, divested of any engrossing covering, it would be open to contact with any surrounding currents of unorganized Divine life emanations; and, if characterized by the needed degree of developed, inherent being, would also be in affinity with, and negative thereto. Thus, if because of the developed conditions of such animal mind-germ there was a relation or affinity between surrounding unorganized Divine life emanations and it, the law of positive and negative action would induce their union by the individualization of the Divine life currents, as a soul-entity, indwelling therein. We may thereafter view it as an animal mind-entity pervaded by a Divine life or soul-entity.

If this reasoning is sound, then to the question, "When does the soul begin to exist?" I answer, *When* the currents or emanations ever-flowing out from the Divine mind in the inner world thus individualize in disembodied, germinal animal-mind-forms, as indwelling souls. Then it is that the soul begins to exist as an entity.

Another point considered, and I will refer my views to the criticisms of my readers. The theory of life's repeated re-appearance in the natural world implies that, when thus disembodied, it was impelled, by an inherent aspiration, to seek a new physical organism to manifest itself in. If we ignore this as an operating influence, we can not account for the alleged results ascribed to it. But may I not say, also, the inherent aspiration of consciousness is to possess and enjoy a perpetuity of being in a form adapted to exercise the functions of its inherent nature? Thus we may infer that a mind-germ and atomic life-entity, thus becoming endowed with a new element, inherently immortal, would have an extra strong aspiration to obtain union with a new organism, in which to manifest and exert its inherent powers, and would seek it through that same economy under which all lower forms of life attained it. This would involve a re-appearance in the natural world as a germinal life-entity, through the ordinary economy of nature's laws of generation, and literally constitute "a new birth," or a being born again. The special characteristic connected with this "being born again" would be the presence of that indwelling, divine life, as a soul and child of Deity, which would give perpetuity of being, or immortality. On becoming again clothed with a physical organism it would be an immortal Spirit-entity. As a Spirit, it would then be independent of the laws inducing physical decay and death, because of the sustaining power of the divine life or soul within.

Thus, I submit, we may find that the saying of Jesus, "except a man be born again, he can not enter into the kingdom of Heaven," embodies a profound truth, which can only be discerned when read literally. Realizing that but few will agree with my views, I will now await criticisms awhile, when I may again ask the privilege of your columns to farther agitate what seems to me to be truth. K.

THE PRICE OF GLORY.—In the eighteen years intervening between 1797 and 1815, the French army absorbed 5,558,000 men. The number raised by conscription for Napoleon's army was 2,476,000 men. The army of 1812 was composed of recruits from eighteen to twenty years of age. Of a million and a quarter raised in 1813, only 100,000 remained in 1814. France, in addition to this loss of her citizens, had to pay 700 millions of francs as indemnity of war to the allied powers, and 400 millions for the support of foreign garrisons. These figures show the cost of a war such as the powers of Europe are now about entering into.

EARLY FACTS OF SPIRITUALISM.

NUMBER ONE.

We desire to preserve in these pages, a transcript of several articles upon the early facts and phenomena of Spiritualism, which were written before the SPIRITUAL TELEGRAPH was instituted. They originally appeared in the columns of the *New York Tribune*.

[From the N. Y. Tribune of March 15th, 1851.]

MORE ABOUT THE SPIRITS.

MR. EDITOR: My attention was called to the subject of Spiritual Manifestations nine months since, while a skeptic, which I continued to be until I had several opportunities for investigation. For the last two months the youngest of the Fox family—a girl 14 years of age—has resided in my family. During this time I have investigated daily, sometimes alone, and sometimes with my family, and with a great number of others who have sought the opportunity to do so. Several gentlemen of moral and religious standing united with me for investigation and instruction. For this purpose we have met once a week, with a few exceptions, at a place of our own choice, and generally alone with Miss Fox. On some occasions, others were present by invitation on our part.

One result of these investigations is a firm conviction of myself that we have held converse with the Spirits of departed friends, which converse was had through the medium of sounds made when letters in the alphabet were spoken, forming words and sentences, which presented correct answers to our questions. I believe all my associates agree with me in this opinion.

I have looked with anxiety for the results of investigations by others, and am surprised to find that no two reports upon the subject agree as to the source of the sounds, or the mode by which some think they are made, or from what part of the person they proceed. Neither does any one theory, or all of them together, as yet made public, satisfy the claims of the believer in spiritual manifestations, which are as follows:

First. That sounds are made by other than known natural causes.

Second. That sounds are heard separate and apart from any human being or known cause; sometimes on doors, at a distance from any person, as loud as would be produced by a violent blow of a man's fist.

Third. That invisible power is exerted in moving material things, separate and apart from any conscious human agency.

Fourth. That table bells are rung by some invisible agency in response to questions.

Fifth. That time to music is often correctly beaten.

Sixth. That intelligence is manifested in rapping when a letter in the alphabet is spoken, which it is proper to use in spelling out correct answers to questions put mentally, orally, or in writing. Also, in the voluntary spelling of sentences of instruction and direction, and the names of strangers.

Seventh. That the answers to questions and voluntary communications usually are, and, it is believed, invariably would be, under proper and orderly circumstances, of an instructive and elevating character.

Eighth. That these communications come to us from the spirits of human beings that once existed as such upon the earth.

Many other things might be mentioned, but this will suffice for present purposes. The published reports of investigations of the subject, taking an opposing ground, simply show that some person has been found who can make sounds by some unusual mode; but does it disprove the fact, that spirits out of the form can make sounds by showing that Spirits—or persons—in the form can imitate some of them? Does it disprove the fact that some persons are mediums for spiritual communications, while in their natural and usual state and positions, if such communications should not take place when they are put in an unusual state or position? Does it disprove the fact that the spirits of our departed friends sometimes communicate with us, if they do not all times and under all circumstances answer to our call? Does it disprove the fact that persons standing upon an insulated stool may be so charged with electricity as to cause their hair to stand on an end, if the same results are not produced while standing on iron or other substances? Would it disprove the fact that Dr. Franklin directed the lightning by the use of iron rods, if it is shown that lightning has shattered a wooden rod to pieces?

I have probably put a thousand questions to the Spirits, and they all, with one exception, which was explained very satis-

factorily the same day, have been correctly answered. In September last myself, wife and daughter, while traveling in this State, concluded to stop a day at Rochester and investigate the "rappings." We arrived at the residence of Mrs. Fish and Miss Fox at 11 o'clock in the morning, and requested an interview with the Spirits—this they kindly granted. We were then strangers in the city, and to the ladies, never having spoken to them before, and purposely avoided making ourselves known. Immediately upon our taking seats raps were heard. The question was put, "Will the Spirit rap if I write the name it bore on earth?"—*Ans.* Yes. Something like twelve names of living and deceased persons were written, and raps were made while writing the name of my brother who died in California in September, 1849.

Question. Will you rap if I write the month in which you died? *Ans.* Yes. July, August, September—Raps were made while writing September, which was correct.

Ques. Will you rap if I make figures signifying the day of the month of your death? *Yes.*—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30,—raps were made while writing 25, which was the day of my brother's decease. Several other questions of a business character were asked and answered, and voluntary information was communicated by use of the alphabet. This, at the time, was not believed, but subsequent events proved it was strictly and sadly true. We went to our hotel and returned to the house between 3 and 4 o'clock, p. m. Being again put in communication, the question was asked, "Will the Spirits wishing to communicate rap when I point to their names written upon paper?" *Ans.* Yes. The former list had been increased to perhaps 20 names, about half of them belonging to persons living. Raps were made when I pointed to the names of a deceased son, brother and cousin; and while pointing to these with my arm upon a large dining table, it moved away from me eighteen inches or more. I looked around and drew it back. Presently it moved again, as before. I then got up, and upon examining the table and floor under it, was convinced that no person touched it or had anything to do with its being moved. Soon after this a terrible creaking noise commenced, like the groans and creaking of a ship, which continued ten or twelve minutes. While this was being made, Mrs. Fish spoke and said it was an unusual sound, and she did not know what it meant. I thought it similar to the creaking of the steamer *Atlantic* before its wreck on Fisher's Island in November, 1846, at which time I was on board of her. This brought to my mind a lady who was then in my care and was lost. I added her name to my list. While writing the name a shower of raps was heard, apparently, all over the table. Mrs. Fish inquired if I knew what it meant. I replied, "I believe I do, but do not wish to tell you, because it will afford me a better test." After the noise had ceased, I asked if the Spirit wishing to communicate bore the name I last wrote upon my list—it was answered by a similar shower of raps. Q. How many years since your death? A. Three full and one partial rap, signifying three years and a fraction, which was correct. Q. Did it take place in the month of July, August, September, October, November—raps were made while writing November, which was right. Q. Will you rap if I make figures signifying the day or days of the month the circumstances happened causing your death? "Yes." I then wrote 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Raps were made while writing 27 and 28, which was correct. Q. Can you tell why you did not keep hold of me as agreed? A. It was fright that deprived me of reason. Q. Why have you made this effort to call yourself to my remembrance, since I have never thought of placing your name on the list of deceased persons? A. I have always watched over you all, and felt an interest in your welfare. Q. How many children have I living? A. By four raps—correct. Q. By one present. Shall I ever realize more happiness in life? "Yes, you will begin to realize more happiness in life just as soon as you give your thoughts to God. He is able to protect you from all evil, and permits your dear child to linger in the shades of earth to guide you to the haven of eternal rest."

Several gentlemen in this city, of reliable integrity and honesty of character, and purity of purpose, have met nearly every week for two months past, in a place of their own choos-

investigate the Spiritual Knockings, and for instruction in; and the following are some of the questions answers obtained. At the close of one of the meetings which questions had been put to the Spirits, the command, "We must go now," was spelled out alphabetically. At the next meeting again of the same individuals, the question "Why had you to go then?" A. We had duties. Q. Do you as individuals have duties to perform? Yes. Q. Is the performance of those duties necessary for a greater spiritual development. A. Yes. Q. Do you perform these duties by your own intuitive knowledge, or are they pointed out to you by another? A. By a higher power. Q. Even directs you, my friends. Q. Will you tell us what you refer to? A. Do you not know that the departed friends are directing you from day to day? Well, then reflect; is there not a still higher power, else how could we direct you? Q. Are any duties pointed out which are not performed? A. No; would it be to disobey? Q. Can you tell us in what the differences of duties consist in the spiritual world? A. There are duties that would be impossible for you to understand. Q. Has our coming together anything to do with the duties? A. Not at all. Q. Are they produced by the Spirits entirely independent of us? A. Yes. Q. Does the necessity or freedom to communicate depend upon our duties? A. Yes. Q. Are there different spheres of habitation in the spiritual world? A. Yes. Q. Will the Spirit number? A. By rapping—7. Q. Does the spiritual development of persons in life determine the sphere into which the Spirit enters in the spiritual world? A. Yes. Q. Are there different states of spiritual life above the seventh sphere you speak of? A. Yes. Q. What shall we call them? A. "Celestial Heavens." Q. How many are there? A. Q. Did any Spirit from this planet ever enter any of the Celestial Heavens immediately upon the death of the person? A. Yes. Q. How many? A. Rapped—"One." Q. Which Spirit was that? Spelled—"It was Christ's." Q. Which of them did he enter? A. The third. Q. Do the Spirits often beat correctly to oral or instrumental music, such as the drum, and in some instances eight or ten tunes have been beaten in succession. They have also, by request, beaten the most exalted sentiments in a verse, when sung or spoken, and also confirmed sentiments expressed by individuals, and in other ways manifest an interest in conversation. Within a few days, three ladies, who were strangers to me, came to my house. One introduced herself and the other two as Mrs. C., the other as Mrs. S. The medium was present in the house, and they left, saying they would call again. As the medium came into the house, the alphabet was spelled by the Spirits, who spelled, "Do not make any appointment with those ladies—wait until I make it—that lady is Mrs. S., but was Mrs. B." We have since ascertained that the Spirits spelled to us the correct name. I have often asked questions mentally, and also written questions, and received correct answers. Tables and other material things have been moved, often in the presence of friends and family, when no person touched them, and the table bowed in the Spirits in answer to questions, not only at my house but elsewhere. All these things, and more, can be testified to by a great number of unimpeachable witnesses in our city. It is estimated there are a thousand persons who subscribe to a greater or less degree in this country—many of them, and multiplying every day, and were it not unpopularity, public would not long be ignorant of the fact. Let us warn persons against trifling with this matter. I exhort either to investigate it fairly or let it alone. "For counsel or work be of men, it will come to nought; but if God ye can not overthrow it, lest haply ye be found light against God." CHARLES PARTRIDGE.

TO KEEP POOR.—Buy two glasses of ale every day, at five cents, amounting in one year to \$36.50; smoke three cigars, one a meal, counting up in the course of the year to \$54.75; a dog, which will consume, in a year, at least \$15 worth of food, and a cat \$5 more—altogether, this amounts to the sum of \$110.25—sufficient to buy several barrels of flour, one bushel of coal, one barrel of sugar, one sack of coffee, a good respectable dress, besides a frock for the baby, and half-a-dozen shoes, more or less.

A sister girl, under twenty, weighing 110 pounds, and living in Indiana, kept up with a cradle all day, binding one hundred dozen large bundles of oats, and said she could have bound the cradler could have given it to her.

WHEN DOES THE SOUL BEGIN TO EXIST?

It is presumed that the person who asked the above question had reference to the individual soul of a human being; but it is as applicable to the entire vegetable and animal kingdoms as to the individual or human species. We will treat upon the human only.

Instead of using the term *soul*, we will use the term *mind*, that we may be more easily understood, and thus not conflict with the various notions as to the meaning of the term *soul*, as generally used. We will define what the mind is, by describing it as the intelligent, thinking, acting existence of a man, possessing the properties of hearing, seeing, smelling, tasting, feeling, and of power—as a material existence, and as being matter in its most refined state, and individualized. We will go farther, and state that each individual mind is an independent existence, and in form like the body it occupies; that it exists throughout the entire body, being united to the refined matter of it—not in direct contact with this refined matter, but held in such relation by the chemical properties of magnetism. Hence we can speak of man as a triple being, consisting of a mind, body, and magnetism.

We will farther state that the mind has form and parts, and that it forms the body to correspond with itself. Thus, the real individual, the real being, the man, is the mind, and the body is the form, created for rudimental growth and development.

We might go farther, and state that each individual part of the body, as the various muscles, bones, membranes, glands, organs, etc., etc., is occupied by a concrete part of the mind, and that such part, belonging to such muscle, etc., manifests itself as an individual existence so far as its relations with such muscle exists; that such individual part of the mind formed such muscle, or organ, as its nature required. The mind requires certain conditions to enable it to properly develop itself, and it carries out such conditions by forming for itself a body, and each concrete part of the mind forms its own part, or organ. All the various parts of the mind act harmoniously, thereby adapting to itself a proper and convenient body. Thus the mind forms the body, and not the body the mind.

The intellectual faculties of the mind exist in the brain, and are the controlling center and power. But we will not go farther in describing the mind in this article; for, to give a full description of it, as to its anatomical, physiological, and metaphysical properties, would require several large volumes. Our object in giving the above delineation, is to show that we have a real, tangible, material being—the mind—to handle, and not an imaginary something to speculate upon.

Now, the question arises, When does this mind begin to exist, in its individual sense? This can be answered in just three words. But first we must prepare the reader's mind for a better understanding of the subject.

Take the body of a man; examine it anatomically and physiologically, and consider, or realize, that it was once the habitation of a mind—that that mind conformed to all the various parts, as to size and shape; that each part was formed by that part of the mind which occupied it; that the mind grew from a mere germ to the full size of the body before you; that, as the mind grew, the body grew; that the mind was held and sustained in the body by magnetism—and we have a good idea as to what the form and shape of it is. Realize that there is a principle in nature, that like begets like, and we will have some idea that this mind possessed, while in this body, the property of giving individuality to a new being like unto, or similar to itself, yet only in a mere germ, as it itself originated in such. We are now able to realize that the mind began to exist with the formation of the spermatozoa.

It does not follow that, because a germ of the mind exists in the spermatozoa, that it becomes an intelligent being; for, by farther investigation, we find that certain laws and conditions are absolutely necessary for its development, and if we should attempt to write out a full description of these laws and conditions, it would be necessary first to go extensively into anatomy and physiology of both male and female. But we will say, that the germ partakes of the nature of the mind of the paternal parent, as his mind may be at the time of its formation, yet it is influenced much, during gestation, by the mind of its maternal parent.

When the laws and conditions for development are complied

with, the germ begins to grow, and as it begins to grow, it assumes that shape peculiar to its nature, and forms a body to correspond. It is highly interesting to watch its progress in detail, and, by so doing, we see that every part is life and intelligence, and understands full well just what its office is, and what duties it has to perform as to its individual self, and to the whole mind.

When it becomes once thoroughly formed, it has become an immortal being, whether man or brute. Thus we have arrived at a knowledge as to when the soul begins to exist. Yet it might be asked, When did the mind, of which the soul is formed, begin to exist? We will thus reply: Mind has ever existed. It is the author of all things. It is the Great Creator of the universe, and each individual existence is a part of the Great Positive Mind, but each individual existence has its individual beginning, although its material had not. As I have already been more lengthy than I designed, I will close.

I. G. ARWOOD.
NEW YORK, 106 EAST 14TH STREET, Sept., 1859.

REMARKABLE CASES OF HEALING.

BUFFALO, Sept. 20, 1859.

BROTHER PARTRIDGE: You wished me to give you a statement of my experiences as a healing medium. About two years since I was called to St. Lawrence county to visit some cases of disease. I visited a Mrs. Norton, who lives about four miles from Canton village. She stated to me that she had been confined to her bed for sixteen years, and had not borne her weight on her feet with but one exception during this time. She was very much emaciated, and had a severe cough and expectorated considerably all the time. After I had been in her room about two minutes, and had laid my hands on her, she arose from her bed, walked partly across the room, and sat down in a chair, and has ever since been able to walk and attend to her own household affairs. I visited her a few days since, and found her apparently healthy and fleshy. She has a bright young babe about eight months old.

About the same time I also visited a lady by the name of Peck, living at Madrid depot, who had a cancer of the stomach, so pronounced by all her medical advisers, and all said she could not live. She had been kept alive for some time, I understood, by feeding her on sweet cream, a tea-spoon full at a time. She was advised by some of her neighbors to send for the Spirit doctor, as they called me, but she said she had rather die than be cured by a devil. She was a member of a Baptist church; the priest had been to visit her for the last time, to pray for her. It seems he had persuaded her that Spirit healing was only done by that old gentleman with a cloven foot. But as her sufferings increased she was induced by her husband and others to send for me. I found her very low and suffering very much. I was influenced to place my hands upon her. The pain soon ceased. I then told her to arise from her bed; she did so. I then directed her to be dressed in her day garments. After she was dressed, she then walked about half a mile with me, ate a hearty breakfast without pain, rode out twelve miles, ate a hearty dinner of roast beef and other hearty foods, without pain, and returned home. In a few days the cancer seemed to be gone from the stomach, and came away undigested but in pieces, being discharged from the bowels. About one week since I was at her house. She does all her own housework, and seems well.

While I was there this fall, I visited a lady by the name of Slosson, who had been sick eleven years, and confined to her bed about one year. She also was relieved and able to walk in a few minutes after I placed my hands upon her. She walked in the street to visit some of the neighbors. She said she had not walked so far in eleven years before. The case caused much excitement. The doctors said that there was a case in the village of a little boy seven years old, that had never sat up, or walked, and if I would make him walk they would then believe in Spiritualism. I went over, and in less time than I am telling you the boy was on his feet, walking alone, and the next day I heard that he continued to walk. At another time I will give you a report of other cases if you desire them.

Yours truly,

DR. A. G. FELLOWS.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street.

[The Morning Sermons of Rev. Dr. CHAPIN are reported and published in the TELEGRAPH AND PREACHER every Tuesday after the Sunday of their delivery.]

REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, SEPT. 25, 1859.

"Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."—LUKE 10 : 11.

This passage occurs among the instructions which Jesus gave to the seventy disciples, when he sent them forth to preach and to heal. They were commanded, wherever they went, into whatsoever city they were received, to proclaim the kingdom of God. And even where they were neglected and opposed, still they were to make known the presence of the insulted truth; and in departing to lift up the warning announcement, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."

So in that early time, as the Gospel went abroad, into whatsoever city or place its humble missionaries or its divine Teacher bore it, it presented its offers and its opportunities. Its presence was made manifest in the blessings which it imparted and the salvation which it offered, or in its aspect of slighted majesty as it turned away. I suppose, if you have thought upon the matter at all, you have been surprised that any who witnessed that first gushing forth of the divine word, accompanied by those deeds of wonder, should have remained unmoved and unconvinced. But let us rather look at our own day, and to ourselves, to find the explanation of this phenomenon as well as the application of the words of the text. I may say, then, in the outset, that it is a peculiarity of man everywhere, and in every age, that he does not recognize the greatness or feel the importance of present opportunities. Away off, somewhere, he may discover a visible breaking in of God upon the world, a train of marvelous agencies sweeping across the disc of history; but in his own time all is calm and customary, there is nothing specially divine, and he only wonders that men did not listen to that voice which now sounds so far off—that they did not respond to that touch which now vibrates but faintly.

This our own age may seem to some to be a barren and stagnant time. Running to the opposite extreme from those who glorify it as the greatest era in the history of the world—who, regarding only its aspects of material splendor and mechanical achievement, and vociferous assertion, exalt it as the one immense age in comparison with which all other periods were poor and empty—running to the opposite extreme from this absurdity, I repeat, there are those to whose vision our time lies flat, prosaic, unpromising; who sigh for the life of the times gone by, and the ancient ages of faith. But the simple truth is, our age shares in the providence of Him who is "the same yesterday, to-day and forever," and it is taking its place in his stupendous plan. It is not a barren or a simply materialistic age. Some of the grandest issues are simmering in its womb. And when it recedes, as it will to coming generations, so that they can look upon it as we now look upon past centuries; when, instead of presenting a dead level of present action, it juts out upon the horizon as a historical promontory—then its character will be vindicated, and it will be seen that its seeming barrenness and superficiality were owing to that common illusion of which I am speaking, that men do not recognize the significance of that which is nearest them. At least, of this we may be sure, the kingdom of God is in this our time and comes nigh unto every one of us. We may receive it, or we may reject it, as men did of old; but I repeat, in either case it comes nigh unto every one of us.

It is well for us, then, to inquire what the kingdom of God means, what the kingdom of God is? Has such a phrase any reality for us? Has such a fact any living interest? The kingdom of God! We are familiar enough with the term. It constitutes the subject of one of the petitions in the Lord's prayer, and we ought to know enough of that formula to be assured that whatever things it refers to are very essential, and very real things. There is nothing superfluous, nothing unmeaning involved in the Lord's prayer. We pray "thy kingdom come," in one and the same series of petitions with the prayer that God's will may be done; with the prayer for our daily bread. Now, when we say "thy kingdom come," I ask what notion do we attach to this phrase? Have we, as men or women, any more definite conception of what it means, than when as children we knelt and uttered it—when, perhaps for a moment, some gleam of brightness flickered across our infant vision like a flash from the gates of heaven?

Doubtless in all genuine emotion there is an element that transcends definition. We are in communion with a Being whose nature can not be grasped by our little, finite conceptions. Depths which we can not fathom are stirred in our own souls. The full stream of our want, our aspiration, our humility, our love, cancels the mere letter of accurate expression. We breathe out things greater than we can absolutely comprehend. In the very act of devotion itself, there is a mysterious intercommunication of spirit with spirit which drowns all logical and definite thought. Nevertheless, our prayers should not be unmeaning; if they are, they will soon cease to be real. There is this evil attending upon set forms of prayer—very often we read the words over until they become unmeaning to us, and whenever prayer becomes unmeaning, it ceases to be real. This

petition, then, "Thy kingdom come," should not be a meaningless petition to us, as it falls from our lips; if it is so, evidently it will find no interpretation in our lives.

I ask then again, what do we mean when we pray, "Thy kingdom come?" What conception opens in our minds? How do we think the prayer is going to be answered? Now some there are, I suppose, to whom this phrase "kingdom of God," calls up a vision of the past. They remember that there was a visible glory which once dawned upon the face of history, a remarkable epoch—such as the world never saw before, and such as the world will never see again—when Christ appeared visibly in the manifest presence of God upon earth, and a crowd of miracles followed in his train; and to them the kingdom of God is that bright and manifest breaking in upon the common surface of history; that assertion of the dominion of the Father over all the earth, proclaiming his interest in the affairs of the children of men, and his intention to gather in one all things in Himself. There was such a period in human history: it is idle for skepticism to deny it. The very facts which we see around us to-day are proofs of it. Not any more sure am I of volcanic action in the globe, or of some tremendous shift and hoist of the earth's forces, by looking upon its strata, than I am, or any man is who looks upon history, that a peculiar force has come into the world, such as we find in no ordinary current of events. We can not explain the fact or effects of men taking on themselves the name of Jesus Christ, going out into the world to do and die, as men did in that early day, without believing some extraordinary manifestation coming upon them. Some great conviction seized them, which conviction itself could be referred to no common-place source. Yes, there are facts in history which require no great or profound thought, or any vast learning, to show that there was an outbursting of the Divine upon the horizon of the world and before the eyes of men. We may say, therefore, that the kingdom of God did indeed come when the lowly Nazarene went from village to village and from city to city, proclaiming the doctrine of the Father, healing the sick, cleansing the lepers, raising the dead, dying upon the cross, rising from the grave, and ascending into heaven.

But, my friends, after all, we must remember that although there was undoubtedly this manifestation which we may refer to as the only explanation of that great conviction which seized upon the souls of those early disciples, still it was only a barren era to a great many. With whatever circumstances it was attended, whatever power it put forth, a great mass of the world when Christ came were unaffected by it. It did not achieve a complete triumph; it only obtained a lodgment in the world. The seed was then scattered into human soil, and trampled upon by the feet of persecution at that. It was not the broad, complete triumph of the kingdom of God.

Moreover, there is left us this prayer, which is as proper to be uttered to-day as it was nineteen hundred years ago, and which has been uttered by a line of faithful and devout souls: "Thy kingdom come;" showing, after all, that it is something yet to come: that its consummation is not yet reached. Therefore, when we think of the kingdom of God, we can not think it to be exclusively something which took place in a manifest glory of the past. But to some, again, this kingdom of God is a fact of the future. It expands into a vision of celestial glory; it stands upon that ideal horizon as a golden city with crystal battlements and gates of pearl. "all glorious within," with nothing to hurt or offend, with nothing in the streets—it is no wonder when men look upon our streets that men put up this prayer in a very earnest way: "Thy kingdom come"—with nothing in the streets to pollute or destroy; where music and gladness utter their perpetual voices; where the redeemed walk in white robes and with wreaths of palm; and faces which vanished from earth so pale and pained, now look serene and triumphant in that light which is not of the sun or of the moon, but of God and the Lamb. And there is truth in that idea. Far would I be from saying there is not a brighter glory in regions beyond the limitations of this earth, to which we may look as the manifestation of the kingdom of God; for this indeed has been the inspiration of great souls and the source of mighty events; a brighter and a higher region, where the impurities of the flesh shall have been dissolved, and where this cloak of human sin, and where this vehicle of human weakness, shall be cast away; where the scars on the worn body shall be seen no more; where the imperfections of the mind, groping amid the meshes of its sensuous conditions, shall all pass away; that which inspired Paul to press forward through the dust of the race-course, and to reach forward for his crown; that which made Luther mighty; that which made Martin rejoice when dying under the palm-trees; that which all true souls have felt in all ages; something better, something higher, where the weary nature shall surely rest, where fond affection shall find relations that will never be dissolved. That permanent, pure, spiritual good—God forbid that I should say it is all an illusion, because it has come to us in symbols that cannot be literally verified, in forms of crystals and gold which we may look upon merely as forms.

But after all, this kingdom of God is not exclusively of the future, any more than it is exclusively of the past, for the desire for it is blended in the same petition, in the same series of prayers, with needs of the

present and now: "Thy kingdom come," "Thy will be done," "Give us day by day our daily bread." Surely this prayer for the kingdom of God is not something exclusively spiritual and future, while the other prayers are for something present and now. It is not exclusively in the future, or in the past, but in something which comes now, and comes very nigh unto us to-day. There are others, again, to whom the kingdom of God appears as a mystic, profound experience of the soul, a hidden splendor of divine and human implication, known to those poor and faithful hearts who have retreated from outward defilements and earthly tumults to rest in this region of inward light and assurance. Then again, many are lifting this prayer to God from day to day who mean by it an outward and social deliverance, a breaking out of divine truth, and justice, and love upon the discordant and guilty world around us; the coming of righteousness, and peace, and freedom, and brotherhood between man and man. This, they say, is that result to which all history tends—the coming of a better social condition, when there shall be no sad and crushing necessities in the world, no wrong between man and man, no violence, no intemperance, no chains, no trampling down of one by another; when Justice shall hold aloft her equal scales, and love shall prevail everywhere. And good men in the light of this truth have struggled on, and brave men, comprehending that this is a truth, have given up their lives and died.

Now, remember what I said, that in all our prayers there is something more than we can grasp, something more than hard, definite thought can contain; and when we pray for the coming of God's kingdom, I may apply this truth. The kingdom of God is expressed in all the definitions I have given. It does mean that visible glory of Christ in the past, and it does mean that celestial glory in the future, and it does mean that inward, mystic communion with God in the heart, and it does mean that social renovation without. It means all these.

But, my hearers, you will observe the central point of reconciliation for all these ideas is reached when we consider that the kingdom of God is not a fact of mere space and time, but a *spirit* of righteousness, of truth, of love. That is the kingdom of God, truth, righteousness, and love; and whatever belongs to these, inward or outward, these constitute the kingdom of God—truth, righteousness, and love, manifested once and only once in their perfect and highest harmony in Jesus Christ. So when he came upon the earth, the kingdom of God did come. In his visible and personal presence were all those elements which constitute the kingdom of God. But they are none the less spiritual and diffusive in their essence because they were concentrated and embodied in him. They will constitute the essence of the heavenly state, and can only operate in their purity and harmony there, yet none the less can they have force and influence now. Surely, then, we may see how this kingdom of God is something that has come, is now coming, and will yet come. It has this characteristic, we can lay hold of all that is positive in it in the past, all that it is to be in the future. But after all, the most intense interest which that kingdom of God has is in its present action and in its present application. We are living under the kingdom of God, we are in the kingdom of God, inasmuch as we are subject to the laws and influences of Christianity. Christ established a divine kingdom; that was indeed a destruction of the old and a coming of the new. It was established with a new basis and a new life. The old world passed away, the new world came when Christ came.

The kingdom of God is nigh unto us, inasmuch as Christian truth and influences are thrown round about us; and the kingdom of God is to come more and more, to be more manifested, more triumphant in the earth and among men. It is a great thing to believe this, to rejoice in this, to know that something is coming, something beyond us, something built up by God's hands, in his own way, better than what we see now. What should we do if we had not such a trust as that in times of civil discord and political corruption? What should we do in hours when truth is shamed and righteousness abandoned, when rampant, violent wrong stalks in our midst, did we not believe that there was a kingdom of God yet to come? Through all channels and over all oppositions, sure as there is a God, it is to come. It is to manifest itself in a broader and brighter truth, and a more radical righteousness.

So, I repeat, the kingdom is near us, because we are in the dispensation of Christ and under the influences of Christ's truth. And the kingdom of God is near us more and more as the realization of Christ's ideal becomes manifest among men. Nigh unto us, I say, is the kingdom of God wherever God's word is preached, wherever Christ's work is done. Whenever a single truth of Jesus Christ reaches your conscience and heart, there is the kingdom of God; whenever a work of Jesus Christ is manifest to you, touches you with its beneficence, or calls for your aid, the kingdom of God is come unto you. I would say, moreover, that the kingdom of God is not merely that which comes to us in the utterance of a series of Scriptural phrases, and in words which, technically, we call Christianity. I may say that whenever spiritual realities and spiritual claims present themselves to the soul, we are by these points, so to speak, let into the kingdom of God. Any truth that shows itself to the mind, any influence of righteousness that makes itself felt upon the heart, brings the kingdom of God nigh unto us; God speaks to us, his kingdom is manifest in us, and we are called upon as much to enter into that kingdom, and become subjects of it, as those men to whom the seventy preached when they went out upon their mission.

Thus the kingdom of God comes to every man in the peculiarity of his

position. Do we wish or think we ought to stand in some peculiar place and age in order to receive the kingdom of God? Do we suppose that because we did not exist in the first century, or are not standing in the visible presence of Christ, therefore there is no kingdom of God near to us? Do we suppose that it is only in the church on Sunday, it is only in our closet and at our devotions, that it is only in this form or way that the kingdom of God comes nigh unto us? It comes to every man in the peculiarity of his position. To you, in your business every day; for if you rightly apprehend things, even to your poor mortal eyesight, in your daily traffic over your counters, in your workshops, in all your actions, wherever you may be, you would perceive this eternal reality brooding and hanging as truly round about you as hangs the blue sky beyond this veil of mist that has been drifting over us this morning; there is around all this daily action a grander realm, from which a purer sun shines down upon every transaction of your lives. And whenever, in your dealings with your fellow-men, righteousness appeals to you, there is the kingdom of God near to you; whenever you are asked to resist a temptation which would induce you by one hair's breadth to go wrong—whenever you are asked to put forth an effort that may cost you a sacrifice to do what is right—whenever justice speaks to you and love petitions to you, amid the clinking of dollars, of a driving traffic, and the most coarse and common incidents of life, the kingdom of God comes nigh unto you.

It comes to you in your prosperity, in the use which you make of means which God has given you, in the desecration or consecration of these blessings that he has bestowed upon you. You have the power to make the world better for your living in it; you have the power to fill the sad heart with issues of gladness, and to lift up the bowed down, and make the mourning sing songs of joy—in the appeal which all these make to you to live according to this conviction of right, the kingdom of God comes nigh unto you.

It comes nigh unto you in your affliction. When the great depths of your soul have been broken up, do you look upon it in the light of a mysterious dispensation of Providence? Are you disposed simply to sit down and solemnly acquiesce in it as a thunderbolt of fate which you must receive, but which you can not resist? Or are you disposed merely to look for a temporary consolation? Do you not hear God speaking to you in the world? Do you not feel him calling to you to come up out of the sensual, to leave the low cares of worldly devotion for something higher and better? When in the darkness of affliction, in the sadness of mourning, in the hour of grief—when all these pass over us, then and there does the “kingdom of God come nigh unto you.”

It comes nigh especially, let me say here, to the young. Oh that early period before the world's hardness has sealed the heart—before attrition of many cares has worn away all the finer springs of life—before the habits have become fixed and settled—the kingdom of God is peculiarly near to the young.

Oh, how sad it is when the young man forgets the great principles which should guide youth, when we see him turning into those courses of sin where so many have turned; when we see him investing his hopes in that stock which has cheated men for six thousand years; when we see him forfeiting the post of trust and pulling down the signal-flag of his honor; when he has just gone out in the sea of life; when we see him turning away from his friends and seeking the low haunts of vice and empty pleasures of sensuality, instead of seeking a life of joy, love and virtuous purposes—oh how sad it is to see him rejecting the richest opportunity that man has—the opportunity of youth—and not fixing a noble standard, and doing a noble work! But amid all this, remember that the kingdom of God has come nigh unto you.

Thus you see as a result of the work of the spirit of God, and as a spiritual inward principle, the kingdom of God comes nigh unto us in every appeal to truth, in every call to duty, in every noble influence that asks for our obedience and the surrender of our hearts. Now after all this thinking of the kingdom of God, I ask where ought we to look? Lo, here, and lo, there, we find the prayer comes up, “Thy kingdom come.” Do we see it when we read the words of the New Testament, or when we read the words of the text? Are we to look for it in some outward and splendid consummation, some coming with magnificent vehicles as the Jews did? Do we say we wish it would come, as though we had nothing to do with it ourselves? Do we say, break oh, ye crystal gates, and let it rain down upon us? Do we suppose it to be some outward and material shock and force that is going to come in some period of the world, when the great gates will lift up their heads and the king of glory shall come in?

No, my friends, the kingdom of Christ is something better than that. What did he say to us? Not lo, here, nor lo, there, for he says the kingdom of God cometh not with observation; it is within you. This is the distinct utterance of Christ—“the kingdom of God is within you.” Some people are looking for the coming of the kingdom of God with a great shaking of the elements; in every aurora that drifts its splendor across the sky; in every earthquake that shakes the globe; when something unusual and startling takes place, they think the great trumpet is going to blow, and the great change

is going to take place, and the kingdom of Christ is to come with material flame and hosts of angels, when he shall thoroughly make himself manifest in something that shall shake all the elements!

But what was said to that little band of disciples, on the day of his ascension? The heavenly messenger says to them, “In like manner will he come again.” How? Calmly, serenely, gradually, as he rose into heaven before their eyes. So calmly, serenely and gradually will Christ come again. Come in the slow process of ages; in the triumph of every truth, in the victory over every falsehood, and in every right that shall lift up its long down-trodden head—so shall he come to the world.

To you He comes in every influence that leads you to him; in everything that makes you more like him; in every realization of the law in your heart, and in every surrender of your lives to his will. Christ comes to each one of us as calmly, serenely and gradually as he went up from those gazing disciples. Therefore I repeat, the kingdom of God is come nigh unto you; it comes nigh to me, it comes nigh to every one of us when love, truth and righteousness take possession of our hearts.

It will not come by any sudden jar, by any chariots of fire and horsemen, by any shock of the earthquake, or by any mere change in social institutions. These may be the vehicles to scatter the seeds, but after all, the way in which the kingdom of God will come will be the way in which it now comes to my soul, to your soul, to individual souls. It will come as we recognize that it is coming, and is nigh unto every one of us!

Now do we marvel that men did not believe in the days of Christ? Do you marvel that there should have been such a pressure among men, and yet its influence have been so slight—that such an utterance should have fallen upon the ears of the world, and yet that utterance have produced a conviction so small and so superficial? Men were then as they are now; the needs of men were precisely as they are now. Truth had to win its way step by step; there were prejudices to overcome then as now. There were men then who held on to their old convictions, and who could not bear to surrender themselves to God's truth; they had bound phylacteries about their foreheads; they had settled themselves into the sockets of ceremonial custom and prejudice so strongly as to resist all conviction. If we examine the character and life of Christ, and what was required of those who followed him, we shall find there were interests involved; there were dear and cherished objects to be given up; friends to be left, mother to be deserted, father, husband, wife and child—all were to be surrendered, if Christ was received. When all these interests rallied about the heart, they were sufficient to shut out the truth. There were sensual and worldly absorptions, there were scales about men's eyes, thicker than those that fell from the eyes of the Apostle Paul. Men could not discover the spiritual body of Christ; they could not see any true excellence in him. It is not enough to have the truth; it is not enough to have the intellect all brought right, while the heart of man, the passions of man, the interests of man, the prejudices of man—all resist divine truth as mightily and clearly as ever in the days of Christ.

I ask you, do you suppose Jesus Christ himself would fare any better, if he came to the world now, than he did eighteen hundred years ago, if he did not come and announce himself to be the Redeemer, which might perhaps produce a kind of conventional respect for him. But suppose the same being should come among us now, with Christ's cultivation and refinement of character, how do you suppose he would be received? Such a character would be admired by those who were brought into contact with it, and would be recognized by them as a pure and beautiful character. It would have a certain radius of attraction, and there would be a certain number who would be called in to commune with it. But after all, the novelty of the mere character would soon wear off, and people would feel it was almost too good to be brought into anything of daily use; it could not be put to anything of a merely worldly purpose. Such a character would not stoop to the mean things by which men gain the ends of their ambition and the wealth, and it would stand comparatively isolated here among us.

Suppose the utterance of Christ should come to us as it did to them of old—how far would it have any effect? Suppose he should stand up with a sublime injunction before the rum-shop or the slave-block, and raise his voice against them—do you suppose they would not say he was an enthusiast, and a man who dealt in abstractions, and who was doing damage to private property, and opposed to the concrete and established customs of the world? Do you suppose his plea for the poor prodigal or the harlot would not be looked upon as the plea of a foolish and whimsical man? Suppose he were to go to the church, and stand up there before the mere formalists, the men who utter words while their hearts within are already given to the world—and suppose he should say unto them as he did to those of old: “Woe unto you Scribes and Pharisees, for ye do bind heavy burdens upon men's shoulders while ye yourselves will not so much as lift them with one of your fingers”—what a terrible heretic he would be? Suppose he should point to the wounded breast of humanity by the wayside, and tell again in new terms the story of the Priest and the Levite—what an infidel and

heretic to the rich and devout Christian Christ would be! Suppose he should even work miracles, how the little smattering men of science would bring their microscopes and their telescopes to bear, and would demonstrate that they could not be miracles, for they were contrary to the laws of God! Because they, with their little pigmy glasses, have swept God's infinity, they know just what God can do! They, with their little human experience, have measured the comprehension of God's infinity, and the idea that they were miracles would be demonstrated to be an absurdity, and Christ would stand to-day where he stood nineteen hundred years ago.

Yet he is here; he has come among us; the ideal of his character is before us. He stands here, and though we are not aware of his visible presence, yet his truth is uttered Sabbath after Sabbath and day after day. You have his word, and his miracles are working in every effort for the redemption and uplifting and blessing of humanity. The kingdom of God is come nigh unto you to-day in the utterances of this Sabbath; and every day, in every claim upon you toward duty, the kingdom of God comes to you in these ideals, these words, these works.

And in what else do you expect it to come? What else do you suppose is going to answer that prayer, “Thy kingdom come?” Anything more than Christ's standard of life, or than Christ's utterance of truth? Anything more than Christ's beneficence and works? Would you have anything more than this? To-day is the kingdom of God come nigh unto you. A greater condemnation is upon us than upon those of old time. We have had a long measure of experience to test the value of Christ's truth; we have had the scales swept away from our eyes, and we do not find in these things the revelation of the presence of which I spoke. Therefore we have the experience and forms to make it more clear, that the kingdom of God has come nigh unto us.

Thus, then, it comes to you; whether you desire it or not, it does come; whether we have attained unto it or not, it does surely come. God is doing his part with us—calling us to leave our sins and our refuge of lies, our false methods of action, our mean lives, our base compliances, and love him and follow Christ; to do good and right, to take hold of those things, whatever else we have to renounce or sacrifice. That is the call made to-day. Christ and Christianity, in their own intrinsic excellence, stand before us, and the kingdom of God has come nigh unto us.

There is just one other solemn fact to be brought to our consideration. These elements of righteousness, truth, and love, the constituents of the kingdom of God—do they come to us as accepted blessings, or neglected opportunities? It is a sad and momentous thing to see the two-fold aspects which life is capable of presenting to any man. To some life is but a list of opportunities that have been neglected, and of privileges that have been wasted. How rich and full are the opportunities that have been given to one, and how they have been wasted—how have they been used basely! How does life look to you now? The kingdom of God has been coming to you all your life past. And how does it look to you? Does it look to you as though you had accepted that kingdom, or rejected it? Christ comes to you, if you will but receive his word and make his life the spirit of your life.

But O, when he does turn away from you, as he does with every rejected opportunity and every wasted privilege—how sad, how very sad is this thought: “Notwithstanding, be ye sure of this, that the kingdom of God has come nigh unto you!”

Rand and the Davenport Boys.

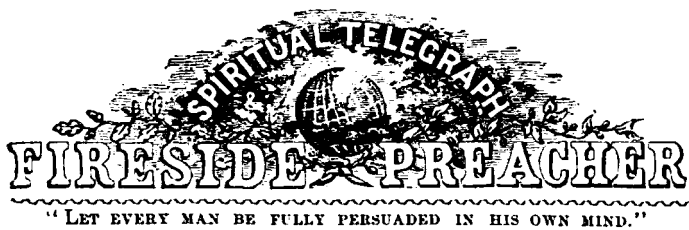
It will be recollected that some two months ago we published some communications, *pro* and *con*, on the question of L. P. Rand having been let out of prison at Oswego, where he had been incarcerated, with the Davenport Boys, for the alleged violation of a city ordinance, in having given public exhibitions of “jugglery” without a license. Mr. Rand has just issued a pamphlet of 60 pages in relation to this and collateral affairs, in which he also sketches the history of the Davenport Boys. The title of the pamphlet is as follows:

A SKETCH OF THE HISTORY OF THE DAVENPORT BOYS: their Mediumship, Journeynings, and the Manifestations and Tests given in their Presence by the Spirits; a Full Account of the Arrest and Trials of L. P. Rand and the Davenport Mediums at Mexico and at Phoenix; their Incarceration, and the Deliverance of L. P. Rand from the Prison by the Angels; their Declaration of the Fact and Affidavit to the Same, duly made and presented. With an Appendix. By LUKE P. RAND.

DR. LÆWENDAHN.—In our last we published a notice of Dr. Læwendahn's intended tour in the West. It will be seen by a special notice published in another column, that he has since had cause to alter his intentions, and has become permanently established, with an experienced associate, in this city.

Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook (formerly Mrs. Henderson) will lecture in Bridgeport, Conn., Oct. 2d and 9th; in Willimantic the 16th, 23d and 30th; in Providence, R. I., Dec. 18th and 25th, Jan. 1st and 8th. Applications for week evenings will be attended to. She will visit St. Louis in March, and would request friends wishing to secure her services on the route to address her speedily as possible at Box 422, Bridgeport, Conn.



CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, OCTOBER 1, 1859.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

REFORM AND REFORMERS.

That great and crying evils have grown up, both in Church and State—evils which not only seriously interfere with the rights of conscience, but with the free and healthy development of the moral and social interests of mankind, no intelligent observer of the existing state of things can for a moment doubt. It is the province of every philanthropist and well-wisher of his race to seek the reform of these evils by every legitimate means; and he who is indifferent to these evils, or knowing them, is supinely acquiescent under them, or deliberately labors to conserve and perpetuate them, is not deserving the name either of a philanthropist or of a Christian.

But there are different states of mind, and different intellectual and moral qualifications, under which the work of reforming evils may be attempted, and upon these states and qualifications will greatly depend the results of the undertaking. Premising that to *reform* anything means to *reform* it, or form it over again, and bring it into a new shape and condition—we may illustrate the varying results of the works of reformers of different intellectual and moral qualifications and purposes, as follows: Here is a gallery of marble statues, some of which are sufficiently perfect in their forms to not need *re-forming*, and some are admitted on all hands to be uncouth, unsymmetrical, and to very much need *re-formation*. Now, there are two ways of treating this gallery of statues by those who desire to bring about a *re-form* in it: One is for the well-instructed and skillful sculptor to enter, with mallet and chisel, and, passing with a sacred deference the Venus de Medici, the Powers' Greek Slave, and other works of great masters that it would be sacrilege to even touch—proceed to exercise his superior skill on the uncouth and ill-shapen blocks until they conform to the higher ideals of art; the other way is for the ignorant and self-conceited boor to enter with sledge-hammer in hand, and lay about him indiscriminately on every side, now smiting a *chef d'œuvre* of a Phidias or a Michael Angelo, now smashing the features of a Laocoon, now dashing the arms and head from an Apollo, now tumbling from its pedestal the rude effort of a tyro—and everywhere scattering fragments and ruins in his path. Both of these would unquestionably be *reformers*, because both produce changes in forms; but this is not saying that the works of both would be equally legitimate and desirable. If the "*reformer*" who has in this case confessedly done the *most work*, had had a straight jacket placed upon him before being led into the arena of "*reform*," the result would, perhaps, have been a trifle more agreeable to those whose faculties for appreciating *true* forms have undergone some cultivation.

But those things which in these days of isms, and free conventions, and sorely-jaded hobbies, are most sought to be reformed, are infinitely more delicate and important than a collection of cold and lifeless marble statues. They are forms which breathe, and have moral natures and immortal souls; and he who lifts an unskillful tool upon them, especially if he be unable to accurately distinguish between the reform of an evil and the destruction of a good, certainly incurs a fearful responsibility. We honor the brave, self-sacrificing, God-revering, man-loving reformer of *evils* and *corruptions*, who conscientiously abstains from touching his subject until he has *studied* it, and accurately learned its requirements, and who has the grace never to tamper with delicate matters concerning which he is *ignorant*; but when the most sacred things in Church and State are subjected to an indiscriminate slashing at the hands of an impudent ignorance and self-conceit, and when even the character and teachings of Him whom good minds revere as the "Lord of life and glory," are subjected to

the mad and ignorant onslaught, we are apt to think that the "*reformer*" (!) might display his powers to much better advantage by choosing a different class of subjects, if indeed he has the skill to operate in any sphere without botching and spoiling his work.

We have a faint recollection of a scene in the History of New York, as written by the immortal Deidrich Knickerbocker, which was substantially as follows: The good people of New Amsterdam were in a state of excitement on the subject of *reform* in the government. On one occasion, a large number being congregated in the street, a certain shoemaker waxed zealous for the common cause, mounted a merchandize box, and commenced haranguing the people. While he was vociferously descanting upon the enormous and unheard of corruptions of the government, who should suddenly appear before him but the governor himself, the redoubtable "Peter the Great," resting on his crutch and his wooden leg. The son of St. Crispin stood aghast as the governor eyed him for a few moments, when the latter pulled out his watch and handed it to him, requesting him to repair it. "I can't repair your watch," said the orator; "I am a shoemaker, not a watchmaker." "Ah!" said Peter, "you are a *shoemaker*, are you? Then I would advise you to go home to your lapstone and attend to your proper business; for if one who is merely a *shoemaker*, and nothing more, can not tinker a watch, you may be sure that he can not tinker the more delicate machinery of government." It is scarcely necessary to say that after the *thread* of his discourse had been thus broken, the worthy orator went home and made an *end* of the matter, attended to the affairs of his own *sole*, and that this was the *last* of his efforts to reform the government.

And, sure enough, what business would that cobbler, who was learned only in the science of boots and shoes, have had to attempt the rectification of a disordered watch, or to regulate the deranged and more complicated wheels of government? He had a legitimate sphere of reform, it is true, but that sphere, aside from his own personal manners and morals, did not transcend the sphere of leather, for therein he may have been truly learned, although, as it appears, his education extended but little beyond that branch. So each one, at this day, may find an appropriate sphere of reformatory labors as *always bounded by his specific intellectual and moral qualifications*; and we would most respectfully submit to all intellectual and moral *cobblers*, male and female, who are ever up for all sorts of "*splurges*" at reform meetings, that it might be for their credit, without serious loss to the public, if they would go home and attend to their own appropriate business, and before attempting to publicly meddle with the delicate, complicated, and profound questions of social and ecclesiastical institutions, theology or biblical criticism, subject themselves to a course of such thorough, patient, and laborious study and discipline as will enable them, in some good degree, to *understand* these questions.

DEATH OF PROFESSOR BUSH.

We are called upon to chronicle the decease of a good and learned man. On Monday evening, Sept. 19, Rev. GEORGE BUSH, D. D., dissolved his connection with the physical body, and passed to the inner world. Professor Bush was, we believe, a native of Vermont. He has spent some forty years in the world of letters, and has left a mark upon his age that will not soon be obliterated. He graduated at Dartmouth College in 1818, and was subsequently ordained to the Presbyterian ministry. His first clerical labors were in Indiana, where he spent four years as a missionary. Having distinguished himself by his proficiency in biblical studies, he was, in 1831, elected Professor of Hebrew and Oriental Literature in the University of New York. About the same time, he edited a new and improved edition of Buck's Theological Dictionary. The next year he published his "Life of Mohammed," and soon after this he published a treatise on "The Millennium of the Apocalypse," a work characterized by considerable research and much sound criticism, but setting forth views which subsequently underwent some essential modifications in the author's mind, in consequence of the new light which opened to him from the pages of Swedenborg. About the same time he compiled from tourists, commentators and archaeologists a volume of Scripture illustrations. In 1835 he published a Hebrew Grammar, which, for so brief a work, is con-

sidered as among the best extant. In 1840 he commenced a series of learned commentaries on the Pentateuch, which he continued, at intervals, until within a year or two past, and which have been much esteemed for their ingeniousness and depth of learning. In 1845 he published his "Anastasis," in which he opposed the common doctrine of the resurrection of the physical body. This book excited much controversy, and drew upon him many attacks, which he parried with much vigor, ingenuity, and always with that gentleness and Christian courtesy which alone gave him a decided advantage over his assailants.

This last work marked the transition point in Prof. Bush's theological opinions. Learning, after he had published it, that some of the views therein set forth were in close affinity with the teachings of Emanuel Swedenborg on the same points, he was induced to thoroughly examine the writings of that author, and the examination resulted in his conviction of their entire truthfulness. Prof. B. was not the man to flinch from the honest avowal of this or any other opinion of whose truth he was convinced; and hence, at the sacrifice of social position, and reputation for orthodoxy among his brethren of the old church, and despite of an ignorant and bigoted persecution, he became from that moment a zealous, bold and efficient advocate of the Swedenborgian philosophy and theology. He soon afterward commenced the translation of Swedenborg's "Diary" from the original Latin, and also somewhat extensively advocated his new views in the way of lectures and sermons. He subsequently instituted the *New Church Repository*, a monthly publication, which he continued for several years, and in which appeared many learned, labored and valuable articles from his own pen and the pens of others.

In 1847 he published a work entitled "Mesmer and Swedenborg, or the Relations of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg." This is a valuable exhibit of the more significant phenomena of Mesmerism, as affording actual demonstrations and illustrations of many psychological principles and doctrines which Swedenborg had announced a century previously. In the Appendix to this work, Prof. B. devotes considerable space to a statement and consideration of the phenomena exhibited by the boy A. J. Davis, who was then engaged, in this city, in the dictation of his remarkable book, "Nature's Divine Revelations." Without committing himself in any degree to the peculiar *theology* of that work, Prof. B. vigorously maintained the reality of the remarkable psychological state in which it claims to have been dictated, and adduced this as another and emphatic proof of the Swedenborgian psychical philosophy. The ground which he took on this subject caused some animated discussion between him and Prof. Tayler Lewis, the editors of the New York *Observer*, and others, which brought the claims of the young hierophant into extensive notice, and helped to create a public curiosity which aided much in the circulation of his book when it was published—a result, however, which was not particularly sought by himself.

Professor Bush was not only a learned and profound, but an elegant, fluent, and vigorous writer. In his intercourse with his fellow-men, whether friends or foes of his cherished opinions, he was always mild, affable, and gentle. During the no inconsiderable personal intercourse which the writer of this has enjoyed with him within the last thirteen years, he never heard him use a single harsh expression toward his theological opposers or persecutors, even under the greatest provocations. Yet he had the spirit and energy to maintain his personal freedom of opinion, at all hazards, at all sacrifices, and on all occasions.

Within the last year Prof. B.'s health began to fail, and in the latter part of April last, he removed, with his family, to Rochester, N. Y., in the hope that the change of air would be beneficial. He, however, gradually sank under his accumulated maladies, and went peacefully to his rest on Monday evening of last week, lamented by a large circle of admiring readers, who owe him a debt of gratitude for the intellectual and spiritual aids which they have received from his pen.

Conference Report.

We regret that we are unable to give a report of the proceedings of the Spiritual Lyceum and Conference last Tuesday evening. It was expected that Dr. Hallock would return from the Buffalo Convention in time to make the report as usual, and hence no one from the office was present at the Conference rooms.

THE WORST THING IN HELL.

In the first number of the *Herald of Truth*, a weekly journal "devoted to the publication of Sermons by the clergy of all the evangelical denominations," we find one by the celebrated Rev. C. H. Spurgeon [Baptist] of London, upon unbelief, which closes with the following eloquent passage:

"If there be one thing in Hell worse than another, it will be seeing the saints in Heaven. Oh, to think of seeing my mother in Heaven, while I am cast out! Oh, sinner, only think to see thy brother in Heaven—he who was rocked in the self-same cradle, and played beneath the same roof-tree—yet thou art cast out. And, husband, there is thy wife in Heaven, and thou art among the damned! And seest thou, father! thy child is before the throne, and thou, accursed of God and accursed of man, art in hell! Oh, the hell of hells will be to see our friends in Heaven and ourselves lost! I beseech you, my hearers, by the death of Christ—by his agony and bloody sweat—by his cross and passion—by all that is holy—by all that is sacred in heaven and earth—by all that is solemn in time or eternity—by all that is horrible in Hell, or glorious in Heaven—by that awful thought, 'forever'—I beseech you to lay these things to heart, and remember that if you are damned, it will be unbelief that damns you. If you are lost, it will be because you believed not in Christ; and if you perish, this shall be the bitterest drop of gall—that you did not trust in the Saviour."

The Rev. John W. Major, editor of the *Herald of Truth*, published at 130 Nassau-street, New York, is not responsible for the above any farther than that he indorses it as the evangelical truth of the nineteenth century. We had lapsed into a "suspense of faith" on the tenet that Heaven and Hell were in such close proximity that the saints could see the sinners fry—and that we were to be roasted simply for unbelief. We are re-assured, though, that this idea is evangelical and scriptural. The *Herald* tells us that it "will always aim to be evangelical and scriptural." Mr. Spurgeon says "it will be unbelief that damns us." But if he, and the *Herald*, and the Scripture should tell us, that it will be the color of our hair that damns us, ought we to believe it? He might as well damn us for that, as to damn us for not believing that which appears to us false. If the worst thing in Hell is for the son to see his mother in Heaven, then we should say that the worst thing in Heaven must be for the mother to see her son in Hell.

PHILANTHROPIC CONVENTION.

ST. JAMES' HALL, BUFFALO, SEPT. 16, 1859.

Friday afternoon.

The afternoon session was opened a little after 2 o'clock, with singing by the Troy Harmonists, consisting of Mr. I. Ellwanger, Mrs. Ellwanger, Mrs. C. Everett and Mr. W. Warren.

After the singing, ex-Rev. Wm. H. Fish, from Courtland, delivered an excellent discourse, in which he attempted to turn the attention of the Convention to some unitary and practical thoughts. He said reformers were very apt to be visionaries and hobbyists, and to ride their hobby rough-shod over every other hobby. The progressive thinker and liver is generally shunned by society, which fact tends to make him a bigot. The reformers' lot was a hard one, and they need much more charity than is accorded to them. There ought to be greater charity in regard to weaknesses or failings, and sympathy at least among reformers, but there did not so appear to be. He thought it well to have the best statements of both sides of all questions before us, and we should learn to listen respectfully to them, and to criticise them thoroughly, accepting all that is good and true, and casting away the untrue. He did not belong to any party or sect, not even to the Spiritualists. He could not be circumscribed to one idea. He saw no consistency in warring against priest and Church or Bible authority, and setting up another in their stead. Reformers are often stigmatized as infidels, simply for questioning and reasoning respecting the Bible and the faith of the Church—in a word, because they do not swallow the Bible whole. But the speaker thought the sooner a man got his errors before the world the better, since he did not believe error would long survive a searching criticism. The speaker thought it well to come together and interchange views, yet he thought it better for each to pursue his own course without regard to others, or desire for organization. He thought every man who calls "God father, will ere long call man his brother."

After Mr. Fish closed, Dr. Hallock of New York, Mr. Peebles of Battle Creek, Mich., and Mr. G. B. Stebbins of Ann Arbor, Mich., spoke under the twenty-minute rule until the time of adjournment.

Friday evening.

After a pleasing song by the Troy Harmonists, Parker Pillsbury offered the following as the basis of his opening address of the session:

Resolved, That in American chattel slavery we have the sum total of all villainies, the climax of all cursing crime and cruelty—a monstrous development of the capacity of human nature to practice and to endure all the refinement and sublimation of despotism—an assurance of the possibility of total depravity, and all the woes and agonies of the perdition in "Paradise Lost." To avenge its wrongs—wrongs so flagrant, so defiant, that in its code of morals all ordinary rapes, robberies, rapine, adulteries, piracies and murder, such as are commonly produced and punished, should be reckoned gifts and graces worthy of angels and the Spirits of the just made perfect.

Resolved, That the African slave trade is already re-enacted in fact if not in form, and the failure of the government to fulfill even its treaty stipulation against it, or to provide any adequate means to arrest it, or to punish it, or to punish as the law requires in a single instance, one of the hordes of pirates that so flagrantly and unblushingly carry it on, affords the most indubitable evidence that it is wholly committed to the interests of slavery, and has become one of the bloodiest scourges which afflict mankind.

Resolved, That the underground railroad to Canada is a work and way of darkness incompatible with our dignity as citizens and our honor and humanity as men, and only to be endured until the mother States enact laws to sanctify their soil against kidnapping and slave-hunting, and to make it as free to the flying fugitive from Southern despotism as it is to Italian, German, or Hungarian refugees, who have made it their asylum and home.

Mr. Pillsbury's remarks were delivered in a kind and dignified spirit, and were intensely searching and earnest, with less of personal vituperation and more of philosophy and argumentation than we ever heard from the same, or, perhaps, any other speaker. We think slaveholders would have listened with interest and profit, and could a man be found to discuss the subject in the same kind yet earnest, searching spirit, we think this difficult subject might be satisfactorily arranged. We should be glad to publish on both sides of the question, and to have the people North and South read them. This was probably one of his best efforts for the cause of the slave, and made a deep and good, not ugly impression on the audience.

Mr. Gage of Waukegan followed Mr. Pillsbury in a few disconnected remarks on slavery, the Tract Society, the Church, Christ, the Bible and infidelity. He did not think slaves were so badly treated as has been represented, and as evidence of it, many who go South to investigate their treatment come back quite simmered down. He rather gloried that Christ and himself were both infidels—Christ being infidel in the Jews' notions, and he equally infidel to Christ's notions. He said every man who had made a mark in the world had done so as an infidel. But Mr. Gage failing to show wherein Christ was wrong, hardly seemed to make his mark for truth and human progress in this attempt.

Mr. Fred. Douglass being present, was now called for. He said he had not expected to speak, not knowing that his hobby, slavery, would be brought to consideration of this Convention. He thought the quintessence of slavery was in the unmaking of man and reducing him to the plane of the brute. The slaves are made to feel that they must work and obey orders, or be sold off, which he said was as great a tyranny as the lash. He rather shrunk when he heard friend Davis, in his opening speech, say so many glowing words for Anglo-Saxon blood, Plymouth Rock, etc. It was amazingly inconvenient to be so highly complimented on one side at the expense of the other. (He is of mixed blood.) He don't agree with some of his anti-slavery brethren; he thinks the form of our government as near perfect as need be; he only wants it practically carried out. He don't believe, with this Convention, in overcoming evil with good. He don't believe in loving enemies; he hates his, and instead of turning the other cheek for another blow, he would hit the assailant, knock him over, if he could. He does not believe slaves will have their freedom if they don't strike for it, and in that case they don't deserve it.

Henry C. Wright did not agree with Mr. Douglass. He thinks with the Convention, that the way to overcome evil is to meet it with good. He thinks slaves have a right to say, I will be free, or die. But he wished to know which side the Convention would be on if the slaves should rise and demand their rights. Nobody could tell him.

Mrs. Colman of Rochester said, so long as Christianity countenances or allows her sister to be sold on the auction block, she must be an infidel.

Saturday morning.

A. J. Davis first came forward and presented a synopsis of the deliberations of the Utica Philanthropic Convention, upon which there was a general agreement among the members of that Convention. The synopsis was in the form of resolutions:

Resolved, That the primary cause of evil is referable to parentage, by which we receive both body and soul.

Resolved, That the evil in its last analysis is ignorance, an organic fact incident to human existence.

Resolved, That the monogamic marriage is a divine relation, springing from a universal and immutable law of Nature's God; and that the evils and sufferings experienced by the married are referable not to the law, but to man's ignorance, and therefore abuse of the sacred relations which grow of it.

Resolved, That sin results from evil, evil from error, error from ignorance; and that ignorance is the first estate of an immortal being whose individuality is eternally to be swayed and regulated by the laws of association, progression and development.

Wm. Denton, of Ohio, then made the opening speech, first offering, however, the following resolution:

Resolved, That the cause of all evil lies in the lack of perfect development, and that it can only be cured by a harmonious development of man's whole nature.

We did not hear Mr. Denton's opening address, but were told it was very good. It seems that he criticised the Bible and the beliefs based on it, which called forth a reply, which we had not the pleasure of hearing, but were told that it materially injured Mr. Denton's essay, and did honor to the Bible, the Church and the man; and we were told that a kind, genial spirit pervaded the remarks of the gentleman who replied to Mr. D. When we entered the hall, Mr. Denton had just commenced his reply, which we must say was anything but kind in spirit or respectful in manner and language. In denouncing Christ, he quoted, "Take no thought for the morrow, what ye shall eat," etc., and said if farmers obeyed Christ in this, we should all starve to death in three weeks. He spoke of Christ's overturning the tables of the money changers, and of other remarks attributed to Christ, in an unbecoming manner, and in most disrespectful terms, which were shocking to those who have any respect for Christ and the Bible.

Orson S. Murray said he occupied a singular position, and he had come there from a long distance to represent it. He had read the call in the *Boston Investigator*, and he wished to have an "untired" audience, as he had a large package of manuscripts to read to them, and such too as no other audience dare hear, and no paper dare publish; and he was the only man who dare utter such sentiments. He was several times urged to read the wonderful paper, but he declined unless he could have a time assigned to him, and had an "untired" audience. He used up his twenty minutes in trying to state what he was going to do if he could get an "untired" audience.

Saturday afternoon.

Mrs. Stowe of Michigan spoke, as she said, in trance. She said the present era was propitious for humanity, and that the breath of "the Great I am" would soon be felt in the earth, and then women would dare to be free. Fraternal love would then abound; land monopolies and other evils would be overcome, and, consequently, a more perfect order of humanity would appear. She spoke fluently, well and lengthily.

Mr. H. B. Stebbins spoke well, and to the point, of harmony among all the progressive and reform movements, but we were not present at the time of his address.

Mr. Brown of Vermont read his scheme of government and laws, interspersed with remarks explaining them, which did not seem to be very clear or valuable.

Mr. Douglass again spoke to his hobby, abolitionism, in his usual forcible manner.

Saturday evening.

Mrs. Ann Denton Cridge of Cleveland, Ohio, introduced the following resolution:

Resolved, That the present system of education is destructive to physical health and moral development, consequently evil in its tendency; and that no system of education is complete that does not embrace the thorough education or full development of human beings, physically and mentally.

She then read an Essay on Education. She said the present system of education is a blunder, which, she thought she illustrated in various ways. She maintained that all evil was the result of ignorance; that education was not to make children know, but to unfold their minds. That their minds may be well unfolded, the body must not be neglected. She thought

it contrary to nature, and therefore wrong, to *make* children sit still in solemn silence. She disapproved of punishments; she maintained that, under the present system, facts and truths were not impressed on the mind; that books were committed to memory to recite, and then the subject passes out of the mind, and, at twenty years of age, people forget much that they recited in childhood. She would have children visit workshops to know something of work and mechanism; to visit the printing-office, to know how papers are printed, and so on. She wanted, so far as possible, to educate children by sight, by traveling, etc. She would have every thing illustrated and explained to children's comprehension; she would have parents able and willing to answer and explain their children's questions, and take pains to make them comprehend the answer to every inquiry. She said if mothers would spend twenty minutes per day with their children in asking and answering questions, it would instruct them more than the whole day under the usual system of education.

Dr O. H. WELLINGTON, of Jamestown, Chetauque Co., commended the address, and explained his method of teaching and its advantages, and the proficiency of his pupils. He does not have his pupils commit anything to memory, but causes them to examine all things and to explain all things in their own way.

HENRY C. WRIGHT thought the most important lessons were those the mother writes on the soul before and after birth. He inquired who writes scrofula, consumption, dyspepsia and other diseases in the human organism? He answered, mainly the mother; who gave them also their capacity to comprehend facts and truth.

Mrs. Thompson, of Toledo, announced that she was a Spirit-medium, and that she had lent her physical organism to a Spirit poet, who wished to deliver a poem on slavery. Dr. Hallock, in the chair, said it is a free platform, and the Spirit can proceed, but he must observe our twenty-minute rule. Mrs. Thompson or (as she represented) the Spirit, commenced and spun out an abundance of words, but little sense, which caused considerable uneasiness, and the poet stopped, and Mrs. Thompson sat down, saying that if the Spirit had failed to speak sensibly, it was the first time.

Sunday morning.

Nelson W. Clark took the chair, and introduced the following resolutions:

Resolved. That harmony is strength, and that discord is ruin, and that we came together for the purpose of social and religious improvement, "to overcome evil with good"; that we can not accomplish any good with harsh words and sarcastic, unkind epithets.

Resolved. That the spirit which has controlled the remarks of some in this Convention are too near allied with the principles contained in the old Mosaic Law, to be endorsed—being it which says "an eye for an eye," and "a tooth for a tooth"; "He that sheddeth man's blood, by man shall his blood be shed," etc. But this Convention indorses the more healthful principle, taught by the humble Nazarene, and all other true reformers, which admonishes that it is much better to rebuke error with love and kindness.

Resolved. That it is much better to let error pass unnoticed than to attempt to blot it out with harsh and unkind words.

Dr. R. T. Hallock delivered a lengthy and deeply interesting address, which was listened to with profound silence. This address will be published; we will not, therefore, attempt to give the points in this report.

[Concluded next week.]

U. STATES UNIVERSALISTS' CONVENTION.

This Convention assembled in Rochester, New York, on the 20th inst., and continued in session three days. It was attended by large numbers of clergymen and other people from all parts of the country. The use of the Baptist church was kindly tendered them, and subsequently the vestry of the Methodist church. Services were held regularly three times per day in the Universalist and Baptist churches, and on the evening of the second day Dr. E. H. Chapin preached in Corinthian Hall, which was literally *crammed*. At these three meetings there were probably an aggregate of four or five thousand people. The Conferences seemed to be their most popular meetings. The conference in the Baptist church in the morning of the third day, was *crammed* to overflowing, and everybody seemed to be burdened with thoughts, facts, and experiences to utter. These conferences were opened with singing, prayer, and reading from the Scriptures. It was somewhat amusing to hear every minister commence by advertising the audience that these conferences were free for everybody to speak, but that they were designed more especially for

the lay members, and that they would only say a few words while the lay brethren were getting ready, etc., and then go on and speak for half an hour, and until the thoughts of the lay brethren had come and gone again. Some of these preachers would speak two or three times at one conference; this was the case especially with one man from Boston.

There is considerable of a farce in the priestly pretension that these conferences are for *lay members*. If there is any considerable number of people present, the clergy are sure to occupy the time, and will not give the people much if any chance to speak. Besides the preachers are considerably sensitive as to what the people say. Although they call on them to unburden their souls, speak freely, etc., they sometimes seem to go out of their way to chastise them for doing so. We ventured to say, in one of these conferences, when the subject was under consideration, that we thought the "house of many mansions" spoken of in the Bible was not one of so few apartments as it was generally supposed to contain; but that on the contrary, it had as many apartments or mansions as there were degrees of life in the spiritual world; that man passed from his natural earth-life into a corresponding degree of life (called a "mansions") in the Spirit-world; that death did not make so great a change as many supposed, and in fact that there was no death, but a change of condition of existence; that our characteristics were not obliterated by it; that our remembrances and affections were preserved, and that all this was now demonstrable to the natural senses of men, and that it ought to become a *knowledge* instead of remaining a *faith* among men; that our faith should not stand in the way of knowledge, but should be carried forward to "things unseen," and that this knowledge that men would pass from the earth-life into a corresponding degree of happiness in the Spirit-world, was a great moral incentive to a better life here, and to aspirations to the plane of the high calling of humanity in the "House of many mansions"; that this knowledge would be a new and great power in the mouths of our clergy, if they would but accept and use it; that with the knowledge of, and the constantly recurring facts which demonstrate, Spirit existences and the "House of many mansions," they could speak, as did their master and his disciples, with an overwhelming power of conviction.

Bro. Balch took exceptions to this. He could not, he said, understand "our Materialist friend" when he talks about "spheres," "mansions," and their corresponding to the degrees of spirital life among men, the highest place in heaven, etc. He wished to avoid all ambition for a high place in heaven, and also the materializing of heaven and Spirits. He thought the kingdom of God was a principle, and that Heaven was *within* man. There is no such thing as going up or afar for heaven. The Gospel is to convince man of the love of God, etc.

We took occasion in a subsequent conference to object to the unwarrantable and material construction attempted to be put on our remarks, by saying that we, too, believe men are Spirits here in the natural world, and exist in that same house of many mansions spoken of. But that we had already passed through several departments, and were looking for still better and happier conditions; that we had not come to an entire stand-still in our progress, but felt the germs of new and nobler capabilities welling up in unfolding nature, which inspires us with an ambition to go forward.

We urged that Faith, as to the existence of Spirits and their condition in "the house of many mansions," should give place to knowledge, since now the fact was capable of demonstration to the natural senses of men; and that instead of asking men to have *faith* in these things, we should ask them to "come and see." We admit that there are extremes of material and spiritual conceptions, the one denying any conscious existence for man beyond the grave, and the other admitting such an existence, but insisting that a spirit is a gaseous substance, a thing without form or tangibility. These two extremes are to us equally infidel to fact and truth, and we are losing patience with that equally gaseous preaching which asks men to believe in a future conscious existence for man, and which at the same time denies that there is any evidence of it, and denies the possibility of our Spirit friends making their existence manifest to mortals.

But there is an effort being made, chiefly by the older preach-

ers in the Universalist denomination, to form an organization and creed, to keep out the innovation of new phenomena and new thoughts, and to bottle up their present views as the sum total of all religious knowledge and Christian graces; and to this we fear the young clergy will assent—must assent—or not be fellowshipped. And yet at least one third of the Universalist clergy are Spiritualists—know of their own observation and experience that Spirits communicate with mortals. We hope they will not submit to a creed which shall omit to express their convictions.

We write as we ride, and the mail cars are at hand, and we must close for the present.

"Observations on Psyche."

ERRATA.—We regret that in the article of "J. C." under the above head, published in our last issue, some ridiculous transpositions of type occurred in the haste of making up, which were not discovered before the whole edition was worked off. The first five paragraphs, including the introductory quotation, should read thus:

OBSERVATIONS ON "PSYCHE,"

REVIEWING "F." ON THE SPIRIT AND THE SPIRITUAL WORLD.

"My philosophy and observations teach me that the senses are fundamentally fallacious—fallacious from first to last—not in a few things only, but in all things. * * * That they are from without, is a sheer fallacy of observation, which, carried forward to its logical estimate, is radical materialism and bold atheism." etc.

This philosophy may be perfectly clear to "Psyche," but my observations and experiences will not allow me to perceive it in the same light in which he embraces it. I take it that there are but two sources of knowledge available to the mind, one of which is from the internal and the other from the external—that which the mind, or inward, designates as substance or matter, is only known as such in the external world, and is only conveyed to the inward by the instrumentality of the five senses.

These senses have *some* functional duty to perform, the character of which man has determined; he has used them for all the purposes of his individualized existence on earth, to convey images of the external to his interior. If they fail in this, man does not understand their uses—the *Great First Cause* has made a mistake.

If these senses are productive of error, and unreliable, how can man prove that he exists, or has any being? "Psyche" says they are revelators. Revelators are they that make known that which was unknown; they reveal to the inward a *something* in the external world, which the mind terms matter or substance. The man (Spirit) being encased in physical substance here, revolves around the center of his individualized earth-existence, as a satellite revolves around its primary. The spirit the internal, and the physical the external, are the two elements in man's nature continually warring with each other. The Spirit is either searching out its passions or sentiments and studying the laws of its own organization, or seeking through the senses to penetrate the structure of the universe without.

Again, the universe is space, and space is something, and something is substance. Whatever *is*, is substance; but substance here spoken of, is not only that division of matter of which scientific men treat, but extends from the man's highest conception of gross matter up to infinitude. So far only as finite creation can understand infinity, so far only may man know of matter and its attributes.

[The rest of the article, as published last week, is all correct.]

Mr. Beecher's Sermon.

We regret the disappointment of those who will look for Mr. Beecher's sermon, as usual, this week. We sent our reporter last evening, but Mr. Beecher *did not preach*—which fact, we presume, will be deemed a tolerably satisfactory reason why his sermon was not reported.

This pamphlet is for sale at this office. Price 25 cents.

BOHEMIA UNDER AUSTRIAN DESPOTISM: Being an Autobiography, by Anthony M. Dignowity, M. D., of San Antonio, Texas. S. T. Munson, agent, 143 Fulton-street.

We have not had time to examine this book sufficiently to pass a final judgment on its merits, but it appears to contain a considerable amount of incident, with descriptions of affairs in the author's native country, which are little known in other parts of the world. We may refer to the book again.

EDWARD IRVING AND SPIRITUAL GIFTS.

Under this head the last two numbers of the *British Spiritual Telegraph* contain an account of a remarkable manifestation of the gift of tongues that occurred in the congregation of Rev. Edward Irving, London, some twenty-five years ago, many features of which were identical with phenomena now daily exhibited through Spiritual mediums, so called. Mr. Irving, previous to his removal to London, was for two years the assistant minister of Dr. Chalmers, of Glasgow, and though characterized by a deep earnestness and sincerity, he was not constitutionally an enthusiast or fanatic. The manifestations in question did not commence in his church, but with certain ladies in Port Glasgow, in 1830. On hearing that these ladies spoke as did the twelve at the day of Pentecost, he dispatched an elder of his church to inquire into the matter, who brought back a confirmatory report, and also found the tongues of flame sitting on his own wife and daughter. Subsequent to this, numerous persons of Mr. I.'s congregation manifested this same power, which continued to be exercised for several years. Persecutions and other disturbances, however, grew out of it, which indirectly led to the deposition of Mr. I. from his ministerial office, and the thing was finally discontinued as partially, if not wholly diabolical. The account, from which the articles before us are compiled, was written by one Robert Baxter, who was himself one of the gifted, and who thus not only speaks from observation, but from personal experience. We deem the following extracts worthy a place in our columns, as tending to confirm and illustrate existing phenomena by coincidences in the past. Mr. Irving himself describes some of the phenomena as follows: [Ed,

"Those who speak in the tongue always declare 'that the words uttered in English are as much by power supernatural, and by the same power supernatural, as the words uttered in the language unknown.' But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the end of it, is with a power and strength and fulness, and sometimes rapidity of voice, altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, evidently supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never seen. There is a march, and a majesty, and a sustained grandeur in the voice, especially of those who prophesy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I ever heard, some parts of which I never heard equaled, and no part of it surpassed by the finest exhibition of genius and of art exhibited at the oratorios in the concerts of Ancient Music. And when the speech utters itself in the way of psalm or spiritual song, it is the like to some of the most simple and ancient chants in the cathedral service; inasmuch that I have often been led to think that those chants, some of which can be traced as high as the days of Ambrose, are recollections and transmissions of the inspired utterances in the primitive church. Most frequently the silence is broken by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as it were filling the first gust of sound, sometimes extending to five minutes or even more, of earnest and deeply felt discourse, with which the soul and heart of the speaker is manifestly much moved, to tears and sighs and unutterable groanings, to joy and mirth and exultation, and even laughter of the heart. * * * So far from being unmeaning gibberish, as the thoughtless and heedless sons of Belial have said, it is regularly formed, well pronounced, deeply felt discourse, which evidently wanteth only the ear of him whose native tongue it is, to make it a very master-piece of powerful speech. * * *

"When I am praying in my native tongue," said one of the gifted persons to me, "however fixed my soul be upon God, and him only. I am conscious to other thoughts and desires; which the very words I use force in before me. I am like a man holding straight onward to his home full in view, who though he diverge neither to the right hand nor to the left, is ever solicited by the many well-known objects on every hand of him. But the moment I am visited with the Spirit and carried out to God in a tongue which I know not, it is as if a deep covering of snow had fallen on all the country round, and I saw nothing but the object of my desire and the road which leadeth to it. I am more conscious than ever to the power of God. He and he only is in my soul. I am filled with some form of the mind of God, be it joy or grief, desire, love, pity, compassion, wrath or indignation; and I am made to utter it, in words which are full of power over my spirit; but not being accessible to my understanding; my devotion is not interrupted by associations or suggestions from the visible or intel-

lectual world. I feel myself, as it were, shut in with God into his own pavillion, and hidden close from the invasions of the world, the devil and the flesh.' In these few words the mystery and the end of the gift of tongues are accurately set forth.

"In the same breath, in perfect continuance, sometimes in constant sequence, as word followeth word in common discourse, sometimes with such a pause as a speaker makes to take his breath, the English part flows forth in the same fullness of voice, majesty of tone, and grandeur of utterance."

Mr. Baxter says:

"In January, 1832, he again visited the brethren in London; the gifts in Mr. Irving's church were now being exercised in the public congregation. The day following his arrival, being called upon by the pastor to read, he opened upon the Prophet Malachi, and read the fourth chapter. 'As I read,' says Mr. B., 'the power came upon me, and I was made to read in the power. My voice, raised far beyond its natural pitch, with constrained repetition of parts, and with the same inward uplifting which at the presence of the power I had always before experienced. When I knelt down to pray, I was carried out to pray in the power for the presence and blessing of God in the midst of the church; in all this I had great joy and peace, without any of the strugglings which had attended my former utterances in the power.'

"Mr. Baxter presents us with the following incident, which strikingly illustrates one of the modes of spiritual action on the mind; and, also, that spiritual communications are given which are foreign to the mind of the medium by whom they were uttered. 'On the Sunday following the power came in the form of revelation and opening of Scripture. I was constrained to read the twelfth chapter of Revelation, containing the prophecy of the woman and the red dragon; and as I read, the opening of it was just as light flitting across the mind, opening a portion and then passing away, and leaving me in darkness; the power all the time resting upon me. A passage would be opened in the clearest manner, and then the understanding of it would quickly pass away; until portion after portion having been opened and shut in this manner, the whole chapter was at once opened in connection, and an interpretation given, which I not only had never thought of, but which was at variance with my previous systematic construction of it.'

"The power," as Mr. Baxter calls it, came upon him not only in the public congregation, or at prayer meetings, or at his own private devotions; but, also, when present at the baptism of infants, at the communion table, and in social intercourse. Here is an instance of the latter. Mr. B. was spending the evening at a friend's house with Mr. Irving and three or four other persons. Some matter of controversy having arose, Mr. Irving offered a prayer that they might all be led into the truth. After prayer, 'Mrs. J. C. was made to testify.' Mr. Irving followed with some observations, 'and,' says Mr. B., 'whilst he was going on to ask some question, the power fell upon me, and I was made to speak; and for two hours or upwards, with very little interval, the power continued upon me, and I gave forth what we all regarded as prophecies concerning the church and the nation. * * *

The power which then rested on me was far more mighty than before, laying down my mind and body in perfect obedience, and carrying me on without confusion or excitement. Excitement there might appear to a bystander, but to myself it was calmness and peace. Every former visitation of the power had been very brief; but now it continued, and seemed to rest upon me all the evening. The things I was made to utter flashed in upon my mind without forethought, without any plan or arrangement: all was the work of the moment, and I was as the passive instrument of the power that used me. * * * I was made to bid those present to ask instruction upon any subject on which they sought to be taught of God; and to several questions which were asked, answers were given by me in the power. One in particular was so answered, with such reference to the case of which, in myself, I was wholly ignorant, as to convince the person who asked it that the spirit speaking in me knew those circumstances, and alluded to them in the answer.'

"Add to this the following anecdote, illustrating the action of an invisible intelligence possessing more than mortal discernment: 'It was also told her (Mr. Baxter's wife) as a sign to prove this relation to be of God, that as soon as I came home, when she came to me, I should say, "Speak—speak;" and then, after she had told me the revelation, I should speak to her in the power, and beginning, "It is of the Lord," should fully explain what had been revealed to her. When I came home, I thought she seemed much troubled, and, unconscious what had occurred, I said to her, "Speak—speak." Upon this, she told me the revelation, not saying anything about my speaking afterwards; and when she had left me, the power immediately came upon me to utterance, and I was made to say, in great power, 'It is the Lord,' and then to open and explain it. * * *

"On another occasion, unknown to each other, we (himself and wife) each received, at the same time, a revelation concerning some of our kindred, which showed us the work of a Spirit upon us.'

"The instances of obvious discernment of thoughts are so

numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in his own room, in three or four instances, answers were given in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into the belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking as to conduce to their recognition of power.'

"The 'utterances in power' through Mr. Baxter, were not only in the unknown, as well as in the English tongue, but also, though but rarely, in foreign languages; among others, in Italian and Spanish, with both of which he was unacquainted. Incidentally, Mr. Baxter makes mention of 'a letter I had written in power;' and again, of a 'passage written under the dictation of the power.'

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Philadelphia, Pa., the 3d and 4th Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October; at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Pebbles during December.

The Eminent Test and Spirit Healing Medium.

Mrs. Sarah R. Graham, who has lately been employed at Munson's Rooms, will be happy to receive her friends at her residence, 47 Bond street, during any hour, day or evening. tf

Rev. J. Baker, Spiritual Lecturer, may be addressed at Cooksville, Wis., by those desiring his services. tf

Mrs. A. P. Thompson will speak in and around Troy, in the State of Vermont. Those who may wish her services, will please address South Troy, Vt., till farther notice. tf

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) may be addressed, Bridgeport, Conn., box 422, during September.

Mrs. Berry, powerful rapping, moving and writing medium, can be seen from 10 A. M. until 5 P. M., and from 7 o'clock until 10 in the evening, at 84 West Twentieth-street, front room, 3d story.

Homœopathische Heilanstalt.

Homœopathic Healing Institute, 398 Broome-street, opposite Center Market, New York. Dr. Wiessecke, proprietor and homœopathic physician. Dr. Löwendahl, magnetic and electropathic physician. All medicines free. Terms for consultation, cash. No patients but those deemed curable taken in treatment. Office hours, from 7 to 12 A. M. 5 to 7 P. M. We consider it more important to prevent than to cure disease, and have therefore concluded to visit families by the year for both purposes. We have also introduced manual frictions and gymnastics as auxiliary means of cure. Dr. Wiessecke, a personal student of Dr. Hahnemann, and afterward chosen by the latter as his own physician, has practiced 25 years in the first circles of Paris, and has immigrated to this country in consequence of revolutionary events. Dr. Löwendahl is the well-known magnetic and electropathic physician, formerly of Brooklyn, whose wonderful cures have created so much interest throughout the United States.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesday, September 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October. Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

THE MILKY WAY.—The Milky Way forms the grandest feature of the firmament. It completely encircles the whole fabric of the skies, and sends its light down upon us, according to the best observations, from no less than 18,000,000 of suns. These are planted at various distances, too remote to be more than feebly understood; but their light, the medium of measurement, requires for its transit to our earth periods ranging from ten to a thousand years. Such is the sum of the great truths revealed to us by the two Herschels, who, with a zeal which no obstacle could daunt, have explored every part of the prodigious circle. Sir William Herschel, after accomplishing his famous section, believed that he had gaged the Milky Way to its lowest depth, affirming that he could follow a cluster of stars with his telescope, constructed expressly for the investigation, as far back as would require 330,000 years for the transmission of its light. But, presumptuous as it may seem, we must be permitted to doubt this assertion, as the same telescope, in the same master-hand, was not sufficiently powerful to resolve even the nebula in Orion. Nor must we forget that light, our only clue to those unsearchable regions, expands and decomposes in its progress, and coming from a point so remote its radiant waves would be dispersed in space. Thus the reflection is forced upon us, that new clusters and systems, whose beaming light will never reach our earth, still throng beyond; and that, though it is permitted to man to behold the immensity, he shall never see the bounds, of the creation.—*Marvels of Science.*

EXCERPTS OF THEOLOGICAL READINGS.

NUMBER ONE.

A friend has placed in our hands the following extracts, which he has made from various writers on theological subjects, requesting that we should insert the same in our columns. It ought, perhaps, in fairness to be remarked that those passages are for the most part excerpted from their respective contexts, which, perhaps, if given, might place a different complexion on the matters at issue; that some of them are merely *on dits* that have little weight; that some of them are from writers of very questionable authority; that we are generally left in ignorance of the grounds and processes of reasoning on which the several writers affirm their various conclusions, and that the *excerpta* are generally taken from writers distinguished for their skeptical proclivities. But we hold that the *truth*, when truly conceived, can hurt no man; and whatever of *fact* and *truth* may be brought to light by these passages, and confirmed by ulterior investigations, will, of course, justly claim its proportion of attention in the universal overhauling of the foundations of religious faith, and the reconstruction of the theological science, which is now evidently unavoidable. Our motto is "*Fiat lux*," confident, as we are, that in proportion as light prevails, the interests of the true, purifying, catholic and *irrefutable* religion will be promoted. Those, however, who are wedded to the mere *letter* of the Bible will, we think, find some cause for alarm in these extracts; those who have an insight of its interiors, and thus have transcendent sources of confirmation, will be disturbed not a whit:

The learned and pious De Wette, Professor of Theology in the University of Basle, author of "a Treatise on the Mosaic Books," "Contributions to an Introduction to the Old Testament (1806-7)," "Manual of Hebraico-Jewish Archaeology (1814)," "Manual of a Historico-Critical Introduction to the Old Testament (1817)," "Translations of the Bible, in 5 vols.," and numerous other works, says: "The Pentateuch consists of a collection of works which originated independently of each other, and were brought together, toward the end of the Jewish exile, in an epic poem, having for its object the exaltation of the theocracy," etc.

FROM DR. J. C. NOTT'S LECTURES.

"Prichard, the venerable Nestor of orthodox naturalists, after more than forty years of untiring study of the physical history of mankind and biblical criticism, has at last been forced by stubborn facts to abandon the authenticity of the Pentateuch.

"At one time he (Prichard) gives full weight to the authority of the Pentateuch, and trims facts to suit the fashionable readings of the day; while in his last edition he not only abandons, in plain terms, the chronology of the Bible, but the authenticity of the Pentateuch. He tells us that 'biblical writers had *no revelation on the subject of chronology*'; that the book of Genesis is fragmentary in its character, and has been compiled from several difficult (different?) documents. He in short adopts the opinions of the modern German school.

"These admissions of Prichard have been made reluctantly, but have been forced from him by the accumulation of scientific facts. The reputation he had so nobly won would have been lost, had he lagged any longer behind. But if he whose life and energies have been spent in upholding the opposite opinions, closes his career by abandoning the authenticity of the Pentateuch, no well-informed man will hardly be found obstinate enough to insist upon the so-called Mosaic account as infallible.

"The Hebrews, before their settlement in Egypt, were simple shepherds, and their knowledge of every kind must have been extremely limited. Most that they possessed subsequent to the exodus was borrowed from the Egyptians; but, while they were in Egypt, their condition was a degraded one, and with the exception of Moses, they had little opportunity of learning from their oppressors.

"No nation ever has been or can be great and civilized without commercial intercourse with others. The religion and habits of the Hebrews were opposed to intercourse with other nations, and they consequently had no foreign commerce prior to the time of Solomon, which was about 500 years after Moses. His vessels were not only *built* but *navigated* by Phœnicians, and the foreign commerce of the people perished with him.

"Of architecture they were equally ignorant in the time of Solomon, who, for the construction of his famous temple and other public monuments, was obliged to send to Phœnicia for his architects, workmen, and much of his materials."

"No writer, so far as we know, has ever pretended that the authors, either of the Old or New Testament, were at all more advanced in geographical knowledge than their profane contemporaries.

"The geographical developments drawn by Mr. Birch, of the British Museum, and others, from the Egyptian monuments prior to Moses, would form a curious and interesting preface to this sketch.

"The early Hebrews were an inland and pastoral people.

"When Joshua was sent forward by Moses to observe the condition of the land of Canaan, he returned and said: 'The people be strong that dwell in the land, and the cities are walled and very great.'

"Thus we see that, while the Canaanites (whom they found in Palestine at the time of the exodus,) inhabited 'walled

towns' with large populations, the Hebrews dwelt in tents like the brethren of Joseph, who said to Pharaoh: 'Thy servants are shepherds, both we and our fathers.'

"The reader need not be told the familiar fact that a pastoral life is utterly incompatible with intellectual pursuits, and that science and literature are the growth of 'walled towns,' and not of tents.

"Jeremiah speaks of the Chaldeans as coming from 'the ends of the north and the sides of the earth.' In Genesis, the account of the sources of the Pisen and of Gihon (which compass the whole land of Ethiopia), and Heddekel and the Euphrates—making them all issue from one source.

"Horace speaks of Britain and the Tanais (Don) as the ends of the earth, and Virgil supposes the Nile to flow from India. Tacitus describes Britain as having Germany on the east, Gaul on the south, and Spain on the west.

"China and India *certainly*, and probably America and other countries, were inhabited more than a thousand years before the birth of Moses, or Abraham, or even of Adam, if biblical chronology be received, and it is just as surely demonstrated that the author of Genesis was as ignorant of these facts as he was of the spheroidal shape of the globe."

"It was foretold that a Messiah should spring from the line of David, and Matthew and Luke each give accounts of the descent of Jesus, which are irreconcilable with each other or with the Old Testament. Luke gives forty-one generations between David and Jesus, while Matthew has only twenty-six; and this discrepancy is much aggravated by the fact that in the two accounts entirely different names occur; and Strauss, in his 'Life of Jesus,' says: 'These difficulties are wholly irreconcilable.'

"Could we reconcile the genealogy of Joseph with the prophecy of the Old Testament which foretold the descent of Christ from David, an insuperable difficulty still remains. A literal construction of the account given of the conception of Christ, and various other passages to be found in the Evangelists, convey the idea distinctly and clearly that Christ is the *son of God, and not of Joseph*; it is therefore plain that by tracing back the lineage of Joseph to David, we are no nearer a solution of the difficulty—and in no part of the New Testament is there any trace to be found of the Davidical descent of Mary."—p. 67.

"The written histories of most nations of antiquity which have come down to us are mere fragmentary records, composed principally of events that have clustered around the names of remarkable personages, either real or fabulous, and are generally entirely wanting in chronological arrangement, etc. Not only the remote history of nations which composed the Roman Empire, but even the early history of those nations which sprung from their ruins, must be regarded as little better than fabulous, etc.

"Passing over other proofs, there is no evidence whatever that in the time of Moses there existed anywhere on the face of the earth an alphabet by which such a work as this could be written and transmitted to posterity.

"At what time the old Hebrew alphabet was formed, is not known, but it is of a later date than the Phœnician, from which it is derived. We have the authority of Panthier, Bunsen, Lepsius, Gesenius, Eichhorn, De Wette, Strauss, Norton, Palfrey, and I might say all authority, to show that the Samaritan *square letters*, the characters in which the Pentateuch first appears in history, were invented many centuries after Moses, and probably adopted about the time of the captivity."—p. 75.

"We have no hesitation in asserting that the most competent authorities, in the Church and out of the Church, deny the strict authenticity of any copy of the Pentateuch which has reached us.

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"To the figurative age belongs the first Egyptian hieroglyphics, the first signs of Chinese writing and the Mexican paintings; to the transitory age, the Egyptian writing called *hieratic*, the present Chinese writing, and in some respects the Japanese and Cochinchinese writings; to the pure alphabetic age belong all the writings purely alphabetic. The age to which a writing belongs may serve to determine its respective antiquity, and all researches show that the order of derivation is that just given.

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If the Hebrews really were in Egypt in the numbers stated in the Pentateuch—say, three or four millions—and were familiar with alphabetic characters, it is impossible to conceive how every trace of them should have disappeared from the land. Scattered through her endless catacombs we find sculptures, tablets, numerous Egyptian papyri, pictures, innumerable inscriptions, garments, rolls of cloth, even embalmed Hebrews in a perfect state of preservation, and yet not a trace of *alphabetic* writing, much less of any Hebrew letters.

[CONCLUDED NEXT WEEK.]

THE NORTHERN HILLS.

WRITTEN FOR THE TELEGRAPH AND PREACHER.

Let's away, come away to the far northern hills.

Where the deer and the moose bound free;
Where the bright fishes gleam in the crystal rills
And dance to their minstrelsy.There's a lake hid in woods by a loving hand—
As the waiting bride reclines;
And deep in its bosom the glistening sand
Like stars in the firmament shines.There the pine and the cedar in solitude tower,
And nature in chastity lies;
We will steal but a glance at her charms ere the power
Of man bids her droop, and she dies.From the lips of my friend like a dream flashed the thought,
Dropped my pen and my brain grew thick,
"And is there a world all of wildwoods green,
As well as of mortar and brick?""If there be, I'll away to its far northern hills,
Where the deer and the moose bound free;
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And dance to their minstrelsy.""For these years of my youth bring an aged heart,
That from dreaming awakened grows cold;
For the number of hopes, not of years, that depart,
Is what makes the young grow old."So together we roamed o'er the northern hills
And over the northern plain;
And we rowed on its lakes and we fished in its rills,
To scatter the cloud from my brain.And anon on the indolent oar we'd rest,
Or pause by the foot of a tree;
I then had a lonely and troubled breast,
But company sweet had he.

EXTRACTS OF THEOLOGICAL READINGS.

NUMBER ONE.

has placed in our hands the following extracts, which he has selected from various writers on theological subjects, requesting that we insert the same in our columns. It ought, perhaps, in fairness to be stated that those passages are for the most part excerpted from their original contexts, which, perhaps, if given, might place a different complexion on the matters at issue; that some of them are merely *on dit* of little weight; that some of them are from writers of very questionable authority; that we are generally left in ignorance of the grounds of reasoning on which the several writers affirm their various positions, and that the excerpts are generally taken from writers distinguished by their skeptical proclivities. But we hold that the truth, when received, can hurt no man; and whatever of *fact and truth* may be brought to light by these passages, and confirmed by ulterior investigation, of course, justly claim its proportion of attention in the unearthing of the foundations of religious faith, and the reconstruction of theological science, which is now evidently unavoidable. Our *Fiat lux*, confident, as we are, that in proportion as light prevails, the interests of the true, purifying, catholic and irrefutable religion are promoted. Those, however, who are wedded to the mere letter of the will, we think, find some cause for alarm in these extracts; they have an insight of its interiors, and thus have transcendent confirmation, will be disturbed not a whit:

learned and pious De Wette, Professor of Theology in the University of Basle, author of "a Treatise on the Mosaic Contributions to an Introduction to the Old Testament (1806-7)," "Manual of Hebraico-Jewish Archaeology (1806-7)," "Manual of a Historico-Critical Introduction to the Old Testament (1817)," "Translations of the Bible, in 5 volumes and numerous other works, says: "The Pentateuch is a collection of works which originated independently of each other, and were brought together, toward the end of the Jewish exile, in an epic poem, having for its object the glorification of the theocracy," etc.

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Prichard, the venerable Nestor of orthodox naturalists, more than forty years of untiring study of the physical history of mankind and biblical criticism, has at last been compelled by stubborn facts to abandon the authenticity of the Pentateuch.

At one time he (Prichard) gives full weight to the authority of the Pentateuch, and trims facts to suit the fashionable notions of the day; while in his last edition he not only abandons in plain terms, the chronology of the Bible, but the authenticity of the Pentateuch. He tells us that "biblical history had no revelation on the subject of chronology"; that the book of Genesis is fragmentary in its character, and has been compiled from several difficult (different?) documents. Prichard short adopts the opinions of the modern German school. These admissions of Prichard have been made reluctantly, he has been forced from him by the accumulation of scientific facts. The reputation he had so nobly won would have been lost, had he lagged any longer behind. But if he whose energies have been spent in upholding the opposite position, closes his career by abandoning the authenticity of the Pentateuch, no well-informed man will hardly be found foolish enough to insist upon the so-called Mosaic account as reliable.

The Hebrews, before their settlement in Egypt, were simple shepherds, and their knowledge of every kind must have been extremely limited. Most that they possessed subsequent to their exodus was borrowed from the Egyptians; but, while in Egypt, their condition was a degraded one, and the exception of Moses, they had little opportunity of learning from their oppressors.

No nation ever has been or can be great and civilized without commercial intercourse with others. The religion and customs of the Hebrews were opposed to intercourse with other nations, and they consequently had no foreign commerce prior to the time of Solomon, which was about 500 years after Moses. His vessels were not only built but navigated by Phoenicians, and the foreign commerce of the people perished with him.

Of architecture they were equally ignorant in the time of Solomon, who, for the construction of his famous temple and other public monuments, was obliged to send to Phœnicia for architects, workmen, and much of his materials.

No writer, so far as we know, has ever pretended that the Jews, either of the Old or New Testament, were at all more advanced in geographical knowledge than their profane cotemporaries.

The geographical developments drawn by Mr. Birch, of the British Museum, and others, from the Egyptian monuments prior to Moses, would form a curious and interesting sketch to this sketch.

The early Hebrews were an inland and pastoral people. When Joshua was sent forward by Moses to observe the situation of the land of Canaan, he returned and said: "The land is strong that dwell in the land, and the cities are fortified and very great."

Thus we see that, while the Canaanites (whom they found in Palestine at the time of the exodus,) inhabited 'walled

towns' with large populations, the Hebrews dwelt in tents like the brethren of Joseph, who said to Pharaoh: "Thy servants are shepherds, both we and our fathers."

"The reader need not be told the familiar fact that a pastoral life is utterly incompatible with intellectual pursuits, and that science and literature are the growth of 'walled towns,' and not of tents.

"Jeremiah speaks of the Chaldeans as coming from 'the ends of the north and the sides of the earth.' In Genesis, the account of the sources of the Pisen and of Gihon (which compass the whole land of Ethiopia), and Heddekel and the Euphrates—making them all issue from one source.

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"China and India certainly, and probably America and other countries, were inhabited more than a thousand years before the birth of Moses, or Abraham, or even of Adam, if biblical chronology be received, and it is just as surely demonstrated that the author of Genesis was as ignorant of these facts as he was of the spheroidal shape of the globe."

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"The written histories of most nations of antiquity which have come down to us are mere fragmentary records, composed principally of events that have clustered around the names of remarkable personages, either real or fabulous, and are generally entirely wanting in chronological arrangement, etc. Not only the remote history of nations which composed the Roman Empire, but even the early history of those nations which sprung from their ruins, must be regarded as little better than fabulous, etc.

"Passing over other proofs, there is no evidence whatever that in the time of Moses there existed anywhere on the face of the earth an alphabet by which such a work as this could be written and transmitted to posterity.

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"To the figurative age belongs the first Egyptian hieroglyphics, the first signs of Chinese writing and the Mexican paintings; to the transitory age, the Egyptian writing called *hieratic*, the present Chinese writing, and in some respects the Japanese and Cochinchinese writings; to the pure alphabetic age belong all the writings purely alphabetic. The age to which a writing belongs may serve to determine its respective antiquity, and all researches show that the order of derivation is that just given.

"Although other nations preceded her in pure alphabetic writing, yet Panthier tells us, as the result of his herculean researches, 'That it is to Egypt we are indebted for the invention of writing, or the art of depicting words by images and signs, representing the articulations of the human voice; that the Phœnicians were the first who borrowed this art from the inventors; that from Phœnicia or Chaldea it passed to the Hebrews and Greeks; to the Hebrews during the captivity at Babylon, from whence they brought the Phœnician or Chaldean alphabet, which had its origin in Egypt, together with the Chaldean or Phœnician language which Esdras the scribe and Hebrew high priest used for the revision or re-writing the Bible, as the Jews themselves declare. And in fact the Hebrew character, such as it is preserved to our day, had the strongest resemblances to the different Phœnician alphabets published for nearly a century, as the language of the Bible has the greatest affinity, not to say identity, with the language of the Phœnician inscriptions discovered down to the present day.'"—p. 105.

"Moses was born and educated in Egypt, and we know positively that no alphabet existed in this country for a long time after his epoch.

"Eichhorn (professor at Jena and Gottingen), one of the greatest scholars of Germany in Oriental literature and biblical criticism, author of many valuable works, says: 'It can not be proven that any pure alphabetic characters were used in Egypt before the Persian age; and since hieroglyphics prevailed, it is exceedingly improbable. It is much more credible to tell us, that about this time alphabetic writing passed over from the Aramean, or Canaanites, to the Hebrews.'

If the Hebrews really were in Egypt in the numbers stated in the Pentateuch—say, three or four millions—and were familiar with alphabetic characters, it is impossible to conceive how every trace of them should have disappeared from the land. Scattered through her endless catacombs we find sculptures, tablets, numerous Egyptian papyri, pictures, innumerable inscriptions, garments, rolls of cloth, even embalmed Hebrews in a perfect state of preservation, and yet not a trace of alphabetic writing, much less of any Hebrew letters.

[CONCLUDED NEXT WEEK.]

THE NORTHERN HILLS.

WRITTEN FOR THE TELEGRAPH AND PREACHER.

Let's away, come away to the far northern hills.
Where the deer and the moose bound free;
Where the bright fishes gleam in the crystal rills
And dance to their minstrelsy.

There's a lake hid in woods by a loving hand—
As the waiting bride reclines;
And deep in its bosom the glistening sand
Like stars in the firmament shines.

There the pine and the cedar in solitude tower,
And nature in chastity lies;
We will steal but a glance at her charms ere the power
Of man bids her droop, and she dies.

From the lips of my friend like a dream flashed the scene;
Dropped my pen and my brain grew thick.
"And is there a world all of wildwoods green,
As well as of mortar and brick?"

"If there be, I'll away to its far northern hills.
Where the deer and the moose bound free;
Where the bright fishes gleam in the crystal rills.
And dance to their minstrelsy.

"For these years of my youth bring an aged heart.
That from dreaming awakened grows cold;
For the number of hopes, not of years, that depart,
Is what makes the young grow old."

So together we roamed o'er the northern hills
And over the northern plain;
And we rowed on its lakes and we fished in its rills.
To scatter the cloud from my brain.

And anon on the indolent oar we'd rest,
Or pause by the foot of a tree;
I then had a lonely and troubled breast,
But company sweet had he.

For he loved, and the spirit of her was so near,
That over she came at his call;
And I saw that love's pang during absence was dear,
And far sweeter than no love at all.

And I envied my friend of the air he breathed,
With the fragrance of love made divine;
For no such flowers my heart unwreathed,
And no such odors were mine.

He named some names with a sportive will,
To see if my cheek would flush;
But none had power my heart to thrill,
And though timid I could not blush.

"The dashing girl with the sparkling eye
Of black," he recalled—"Twas true,
But I never could love that bold, dark eye,
As well as a modest blue."

"I see," he smiled, "'tis the queenly air
Of the maid with the poet brows;
The deep blue eye and the shadowy hair,
And the pride of an ancient house."

But my eye was as carelessly, gloomily fixed,
As if it were turning to stone;
For the scene around was strangely mixed
With the dream of one yet unknown.

Of the one for whose step I had sought mid the sound
Of the bustling and crowded street;
For I thought I should know her from all around,
Whenever we two should meet.

I should know by her torrent of dark brown hair,
By her soft, sweetly languishing smiles,
And her cheek where health blushed that it could not be,
And her fair, ripe lips that knew not love's wiles.

For the light of her eye was the star of my bark;
I knew nothing so well as its hue,
And to it I turned as from earth so dark
To heaven so calm and blue.

And in child-faith I knew I no more should rove,
But impressed to her tenderest part.
She would nourish my lips with the milk of love
From the fountains of her heart.

But alas! 'twas a dream, could it ever be true?
This shadow in fancy's stream;
And yet, could I live and that eye of blue
Never come to me but as a dream!

In a month we left those northern hills,
Where the deer and the moose bound free;
Where the bright fishes gleam in the crystal rills,
And dance to their minstrelsy.

And my friend in joy, for it seemed very long
That he had been in the room,
And a group was waiting, with love grown strong,
To welcome the wanderer home.

And among that group, to me unknown,
Came that form and that face most sweet—
That maiden I had always known,
But never till then did meet.

And I knew her torrent of shadowy hair,
And her gentle and tender smile,
And her cheek, where the rose would fain be fair,
And her cherry lips ripe for love's wile.

And her tender eye that had watched me long,
My memory told its hue;
For I'd caught it from pausing in life's throng,
To gaze at the heaven so blue.

Where now I turn as returns the thought
That my long dreamy search is at end;
For I found the maid I had loved and sought
In the sister of my friend.

And now older years bring a younger heart
That makes its dreams come true;
For our hopes bear fruit as the years depart,
And the blighted flowers are few.

UNITARIANS NOT UNIVERSALISTS.—Rev. Dr. Farley, a man of much influence among the Unitarians, has been recently delivering a course of lectures on the great question of the final destiny of man; he represents his brethren to be very undecided. If a man has doubts about the endless felicity of his fellow creatures, we beg of him not to breathe them, unless he wishes to torment others. Dr. Farley says of his brethren:

"While all Unitarians agree in rejecting the popular belief regarding eternal damnation, and all believe in a righteous retribution hereafter;

"1. Some believe that the sufferings or punishment of the impenitent will terminate in their annihilation.

"2. Others, that all punishment being under God's righteous and benevolent government, of necessity disciplinary and remedial, it must result in the universal recovery of the lost to holiness and happiness.

"3. Others still, that while progress is the law of the soul, the eternal consequences of unfaithfulness here will be hereafter realized, in the consciously lower plane on which the unfaithful and impenitent must enter, and forever relatively continue, in 'the world to come.'"

Nos. 1 and 3 offer us a gloomy prospect truly. God save us from annihilation, and God save us from that "lower plane." It is to be an endless descent. To give up Universalism to accept such views, would be like exchanging Paradise for Tartarus.

WEEKLY ITEMS AND GLEANINGS.

HEAVY EMBEZZLEMENT.—Officer King, of the Lower Police Court, and Mr. Hays, of the Bank Police arrested, on Tuesday afternoon of last week, Mr. William J. Lane, jr., charged with having appropriated to his own use funds of the Fulton Bank of this city to the amount of \$61,000. Lane has been employed in the Bank for the past four years, and has occupied the position of Transfer and Foreign Clerk at a salary of \$1,000 per annum. His father is cashier in the same Bank. Lane jr. is a married man, but has lavished thousands of dollars of the funds which he is thus charged with having dishonestly obtained, upon a woman who is not his wife. He was in other respects an extravagant liver, and of the \$61,000 which he had purloined, only about \$13,000 were recovered, leaving \$48,000 still to be accounted for, which his father, who is said to be a most respectable and honorable man, will undoubtedly make good.

PRAYER MEETING CONVENTION.—A business-men's daily prayer meeting Convention commenced to be holden at the Cooper Institute, this city, on Friday evening of last week, to be continued for several days. The object of the Convention is stated to be, "to unite all interested in daily prayer meetings, from different parts of our land, at one place to exchange views and Christian greetings, and trusting in God to make this the means of establishing one or more permanent daily prayer meetings in every city or village throughout our country."

RIOTS ON THE ERIE RAILROAD.—Tremendous riots have lately occurred on the Erie Railroad, at Bergen, N. J., by the workmen, which, however, have now subsided, in consequence of the arrest and imprisonment of some of the chief offenders.

BRUTAL ASSAULT.—On Tuesday evening, at half past nine, a brutal assault was committed on the person of John N. Sutherland, grocer, residing at 485 Washington-street, by a gang of rowdies at the corner of Greenwich and Canal-streets. He was walking peaceably home, when he was attacked by a party of about twenty rowdies. He was beaten and kicked badly, and his watch and chain stolen from him, but they were afterward slipped into his pantaloons pocket. Notwithstanding the return of his watch and chain (which is supposed was done to evade detection, as one of the party recognized who the victim was), he feels it his duty as a citizen to expose such rascality. It is unsafe to pass this corner after ten o'clock at night.

RUSSIA IN ASIA.—The *Hamburg Correspondent* has the following from St. Petersburg:

"We are informed that another expedition to explore the territories of the Amoor is now being organized under the auspices of the Grand Duke Constantine. At the head of the expedition is M. Maninow, well known for having traveled on foot through all Russia in the costume of a working man, in order to study the condition of the peasantry. Several exploring parties have already left Irkutsk for the countries mentioned, but solely with the view to search for the gold placers said to exist there. Some of the explorers have found rich mines near the source of the Seja, but not easily worked, as they are covered with a stratum of peat of immense thickness. It is not without interest for the China trade to learn that the western provinces of that empire now send caravans of tea to Semipolotinsk, so that Kiatcha no longer enjoys the monopoly of the tea trade.

The affairs of Italy are said to be in a still unsettled state, and the Zurich Conference is reported to have come to a dead stand.

MADAME JENNY LIND GOLDSCHMIDT is to sing at Belfast on October 12, 14 and 15.

MR. SMITH O'BRIEN has been in Armagh, where he received a complete "ovation." The mob cheered him, tar barrels blazed in the streets, and the "patriot" briefly addressed the motley crowd, declaring his adherence still to those principles which, in 1844, caused him to join the Repeal Association. Toward nightfall the conduct of the mob became uproarious, and considerably alarmed the peaceable inhabitants.

LATER FROM CALIFORNIA.—The steamship *Habana*, of the Tehuantepec line, arrived at New Orleans on Wednesday, Sept. 21, with San Francisco dates of the 5th inst. The steamship *Washington* had been libeled before the Brazilian Consul. Five hundred American troops were on the island of San Juan. Earthworks had been thrown up, and the harbor of Victoria was commanded by the field pieces. The island was in a complete state of defense. Gen. Harney says he will call for volunteers from the Territories if he is attacked. Harney had written a letter to Gov. Douglass, to the effect that he had occupied the island to protect the Americans there from the insults of the British authorities of Vancouver's Island and the Hudson's Bay Company's officers. The British Admiral refuses to obey the orders of Douglass to bring on a collision, and also refused to bring the British North Pacific fleet near the island. He says he will wait for orders from the Home Government, and disclaims all hostile intentions. The American and British officers were on friendly terms. The report of the massacre of troops in Oregon by the Indians is unconfirmed and discredited.

DR. BELLONS ON SPIRIT AND FORM.—Dr. Bellows returned from his visit to Antioch College on Saturday, and joined on Sunday in the worship of the Church of the Messiah, his own church not being opened, nor the gallery completed. Dr. Osgood preached in the morning, and Dr. Bellows in the evening. His sermon was a luminous and eloquent discussion of the relation between the spirit and the form in religion. He contended earnestly for the spirituality of religion, and insisted only upon the kind and degree of form needed to embody and carry out the spirit. He maintained that in religion, as in every other human interest, there was a true way of doing things, and that was the best form that best secured the end, or the life of piety and charity. He repudiated the idea of returning to the formal routine of Romanism or Episcopacy, and insisted upon the right of liberal Christians to develop their faith and worship in congenial methods, and so organize their liberty into its appropriate law. He disavowed any disposition to dictate to this people, or any people, but claimed the right, as a Christian teacher, to express his own convictions, while he acknowledged the right of the congregation to regulate their own methods and worship.—*Christian Enquirer*, Sept. 24.

CHILDREN FOR THE WEST.—Mr. C. C. Tracy left for the West last week, with an interesting company of destitute children, for whom homes have been provided under the auspices of the Children's Aid Society. This will make the twenty-fourth company sent out by this Society. The Society's funds are pretty low at present, and contributions will be received at their rooms, 11 Clinton Place.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes —Duty: 15 ¢ ct. ad val.	Leather —(Sole)—Duty: 15 ¢ ct. ad val.
Pot. 1st sort, 100 lb. 5 12½ @	Oak (St.) Lt. ¢ lb. 34 @ 36
Pearl, 1st sort. 5 50 @	Oak, middle. 34 @ 36
Bread —Duty: 15 ¢ ct. ad val.	Oak, heavy. 33 @ 35
Pilot, ¢ lb. 4½ @ 5	Oak, dry hide. 30 @ 32
Fine Navy. 3½ @ 4	Oak, Ohio. 33 @ 35
Navy. 2½ @ 3	Oak, Sou. Light. 30 @ 32
Crackers. 4½ @ 7	Oak, all weights. 38 @ 40
Bristles —Duty: 4 ¢ ct. ad val.	Hemlock, light. 23 @ 24½
Amer. gray and white. 30 @ 50	Hemlock, middling. 23½ @ 25½
Candles —Duty: 15 ¢ ct.	Hemlock, heavy. 21 @ 23
Sperm, ¢ lb. 40 @ 41	Hemlock, damaged. 19 @ 21
Do. pt. Kingslands. 50 @ 51	Hemlock, prime do. 13 @ 14½
Do. do. J'd and M'y. 50 @	Lime —Duty: 10 ¢ ct. ad val.
Adamantine, City. 18 @ 20	Rockland, common. @ 70
Adamantine, Star. 17 @ 18	Lump. @ 1 15
Cocoa —Duty: 4 ¢ ct. ad val.	Molasses —Duty: 24 ¢ ct. ad val.
Marac'o in bd. lb. @ 31	New Orleans, ¢ gal. 38 @ 42
Guayaquil in bd. 13 @ 13½	Porto Rico. 27 @ 35
Para, in bond. 10 @	Cuba Muscov. 22 @ 28
St. Domingo, in bond. 7½ @ 8	Trinidad, Cuba. 30 @ 31
Coffee —Duty: 15 ¢ ct. ad val.	Card., etc., sweet. 21 @ 22
Java, white, ¢ lb. 15 @ 16	Nails —Duty: 24 ¢ ct. ad val.
Bahia. 10½ @ 12	Cut, 4d and 6d ¢ lb. 3½ @ 3¾
Brazil. 10½ @ 11½	Wrought, American. 7 @ 7½
Laguayra. 12 @ 12½	Oils —Duty: Palm, 4; Olive, 24; Linseed,
Maracalho. 11½ @ 12	Sperm (foreign fisheries), and Whale,
St. Domingo, cash. 11 @ 11½	or other Fish, (foreign), 15 ¢ ct. ad val.
Flax —Duty: 15 ¢ ct. ad val.	Florence, 30 ¢ ct. @
American, ¢ lb. 8 @ 9½	Olive, 1 lb. b. and bx. 3 70 @ 4 15
Fruit —Duty: not d'd, 30. Dry F., 8 ¢	Olive, in c. ¢ gal. 1 @ 1 05
ct. ad val.	Palm, ¢ lb. 9½ @ 9¾
Rais, Sn. ¢ ½ ck. @	Linseed, com. ¢ gal. 59 @ 60
Rais, bel. and bx. 2 20 @ 2 25	Linseed, English. 59 @ 60
Cur'nts, Zic. ¢ lb. 5 @ 5½	Wheat. 45 @ 48
Flour —Duty: 15 ¢ ct. ad val.	Do. Refined Winter. 55 @ 60
State, Superfine. 4 10 @ 4 60	Do. Refined Spring. 55 @ 56
Do. Extra. 4 50 @ 5 00	Sperm, crude. 1 2½ @ 1 27½
Ohio, Ind. & Ill. fl. h. @	Do. Winter, unbleached. 1 30 @ 1 35
Do. do. Superfine. 4 40 @ 4 60	Do. Bleached. 1 35 @ 1 40
Do. Extra. 5 @ 6	Eleph. refined bleached. 70 @ 78
Do. Roundhoop. @	Lard Oil, S. and W. 80 @ 87½
Do. Superfine. 4 50 @ 4 75	Provisions —Duty: Cheese, 24; all
Do. Extra. 5 @ 6 00	others, 15 ¢ ct. ad val.
Ill. & St. Louis sup & fau. 5 25 @ 5 50	Pork, mess, ¢ bbl. 14 90 @ 15 25
Do. Extra. 6 @ 7	Do. prime. 10 25 @ 10 50
Mich. Wis. & Iowa extra 5 00 @ 5 50	Do. prime mess. @
South. Baltimore, super. 5 30 @ 5 50	Beef, prime mess, (icc) 18 00 @ 22 00
Do. Extra. 5 75 @ 6 50	Do. mess w's't'n rep'd. 8 00 @ 11 50
Georgetown & Alex. sup. 5 30 @ 5 75	Do. extra repacked. 12 00 @ 13 50
Do. Extra. 6 25 @ 7	Do. country. 7 00 @ 8 25
Petersburg & Rich. sup. 5 30 @ 6	Do. prime. 5 00 @ 6 00
Do. Extra. 6 30 @ 7	Beef Hams. 15 00 @ 17 50
Tenn. & Georgia, sup. 5 25 @ 5 75	Cut Meats, Hams & t'p'le. 8½ @ 8¾
Do. Extra. 6 00 @ 7	Do. Shoulders. 7½ @ 7¾
Grain —Duty: 15 ¢ ct. ad val.	Do. Shoulders, dry salt in cks. 8½ @ 8¾
Wheat—O. Ind. & Ill. w. 1 25 @ 1 40	Eng. Bacon, sh't mid. bxs. 10 @ 10½
Do. winter red. 1 15 @ 1 25	Do. Lard. 9½ @ 10
Do. spring. 1 @ 1 05	Do. Cumberlands. 8½ @ 9
Milwaukee club. 1 05 @ 1 15	Bacon Sides, W'n's d's. 9½ @ 9¾
Michigan, white. 1 20 @ 1 40	Lard, prime, bbls & tces. 11 @ 11½
Do. Red. 1 15 @ 1 20	Do. Kegs. 12 @ 12½
Tenn. and Kent white. 1 35 @ 1 50	No. 1. in bbls. & tces. 10½ @ 10¾
Do. Red. 1 25 @ 1 35	Do. Grease. 8 @ 9
Canada, white. 1 27 @ 1 35	Tallow. 10½ @ 10¾
Do. club. 1 05 @ 1 15	Lard Oil. 90 @ 1 00
Southern, white. 1 25 @ 1 40	Rice —Duty: 15 ¢ ct. ad val.
Do. Red. 1 20 @ 1 25	Ord. to fr. ¢ cwt. 3 00 @ 3 25
Corn—Western mixed. 8½ @ 9	Good to Prime. 3 75 @ 4 30
Del. & Jer. yel. 82 @ 85	Salt —Duty: 15 ¢ ct. ad val.
Southern white. 81 @ 82	Turk's Is. ¢ bush. 17 @ 18
Do. yellow. 82 @ 85	St. Martin's. 75 @
Rye. 79 @ 85	Liverpool, Gr. ¢ sack. 1 78 @
Oats. 55 @ 62	Do. Fine. 1 15 @
Barley. 70 @ 75	Do. do. Ashton's. 1 35 @
Hay —	Seeds —Duty: FREE.
N. R. in bails, ¢ 100 lb. 60 @ 75	Clover, ¢ lb. 8½ @ 9½
Hemp —	Timothy, ¢ lb. 15 @ 16 50
Russia, cl. ¢ tun. 2 40 @ 2 15 00	Flax, American, rough. 1 40 @
Do. out-shoot. 180 @	Sugars —Duty: 24 ¢ ct.
Manilla, ¢ lb. 6½ @ 6¾	St. Croix, ¢ lb. @
Sisal. 5½ @ 6	New Orleans. 5½ @
Italian, ¢ tun. 200 @	Cuba Muscov. 5½ @
Jute. 80 @ 85 00	Porto Rico. 5½ @
American dew-r. 140 @ 150 00	Havana, White. 5½ @
Do. do. Dressed. 190 @ 210 00	Havana, B. and Y. 5½ @
Hides —Duty: 4 ¢ ct. ad val. R. G. and	Manilla. 7 @ 8½
B. Ayres. 20x24 lb. ¢ lb. 25 @ 27	Stuarts' D. R. L. 7½ @
Do. do. gr. s. C. 13½ @ 14	Stuarts' do. do. E. 9½ @
Orinoco. 23 @ 24½	Stuarts' do. do. G. 9½ @
San Juan. 21 @ 22	Stuarts' (A). 9½ @
Savannah, etc. 17 @	Stuarts' ground ext. sup. @ 9½
Maracalho, s. and d. 16 @ 23	Tallow —Duty: 8 ¢ ct. ad val.
Maranh. ox, etc. 16 @ 17½	American, Prime. 10½ @ 10¾
Matamoros. 21 @ 23	Teas —Duty: 15 ¢ ct. ad val.
P. Cab. (direct). 22 @ 23	Gunpowder. 28 @ 40
Vera Cruz. 21 @ 23	Hysen. 25 @ 60
Dry South. 16 @ 17	Young Hysen, Mixed. 17 @ 55
Calcutta Buff. 13½ @ 14	Hysen skin. 10 @ 32
Do. Kips. ¢ pec. 1 80 @ 1 90	Twankay. 10 @ 32
Do. dry salted. 1 05 @ 1 10	Ning and Oolong. 10 @ 32
Black, dry. 1 00 @ 1 05	Powchong. 19 @ 60
Honey —Duty: 24 ¢ ct. ad val.	Anko. 23 @ 25
Cuba, ¢ gal. 68 @ 70	Congou. 25 @ 28
Cuba, (in bond). 64 @ 65	Wool —Duty: 24 ¢ ct. ad val.
Hops —Duty: 15 ¢ ct. ad val.	A. Sax. Fleece, ¢ lb. 56 @ 60
1857, East and West. 5 @ 6	A. F. B. Merino. 51 @ 56
1858, East and West. 8 @ 12	A. M. & M. Merino. 45 @ 50
Iron —Duty: 24 ¢ ct. ad val.	A. M. & M. Merino. 40 @ 43
Fig. English and Scotch. @ 24 50	Sup. Pulled Co. 40 @ 45
Bar, Frit, T.V.F. 97 50 @ 100 00	No. 1 Pulled Co. 35 @ 37
Bar: Sw. or sizes. 85 @ 87 50	Extra Pulled Co. 50 @ 52
Bar, Am. rolled. 80 00 @	Peruv. Wash. nom.
Bar, English, refined. 85 @	Valp. Unwashed. 10 @ 13
Bar, English, 1st qual. 42 50 @ 44 00	S. Amer. Com. Washed. 10 @ 13
Sheet, Russia. 11½ @ 11¾	S. Amer. E. R. Washed. 15 @ 18
Sheet, Eng. and Am. 3¼ @ 3½	S. Amer. Cnw. 9 @ 9½

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CHARLES PARTRIDGE,

Office of the Spiritual Telegraph, 428 Broadway, N. Y.

ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE. ALBANY, AUGUST 31, 1859.

TO the SHERIFF OF the COUNTY of NEW YORK.—Sir: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpoel;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks;
All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.
Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;
One Judge of the Court of Common Pleas, in the place of Charles P. Jaily;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Convoys is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The commissioners of the Canal Fund are hereby authorized to borrow on the credit of the state two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State Taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purposes aforesaid.

SEC. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SEC. 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.
NEW YORK, AUGUST 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.
All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment. Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [385 U]

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Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

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A State Treasurer, in the place of Isaac V. Vanderpoel;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

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SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State Taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SEC. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SEC. 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan;" and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State;" and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above notice in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.

Dated New York, August 31, 1859. JOHN KELLY, Sheriff.

[355 51]

WM. C. HUSSEY, HEALING MEDIUM, FOR THE CURE OF ACUTE AND CHRONIC DISEASES, WITHOUT THE USE OF MEDICINES.

Dyspepsia Cured in a Few Sittings.

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This work, written as an autobiography, contains a record of experiences exceedingly varied and interesting—Doctor Dignowit being a man of intelligence and independent thought. The Doctor seems to have suffered a great amount of persecution, growing out of his progressive tendencies. The book will be sent by mail, by the subscriber, on the receipt of \$1.

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WANTED,

BY A SPIRITUALISTIC INQUIRER,

a permanent situation requiring more of watchfulness than of his age is over fifty, and his habits temperate. He is familiar to some extent with the sciences and politics of his age, and has practiced medicine and been a druggist for some years. Would not object to the office of male nurse. Inquire at the office, or address "W. J. Y." through the Post-office. 386 W

THE WATER-CURE

AND HYDROPATHIC INSTITUTE

is located one door from St John's Park, at 13 and 15 Light-street, New York. R. T. TRAIL, M. D. and D. A. GORTON, M. D., Physicians of the establishment. 365 W

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Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 384 W

SCOTT'S HEALING INSTITUTE, NO. 36 BOND-STREET, NEW-YORK. One of the most convenient, beautiful and healthy location in the city of New York, eight doors east of Broadway. JOHN SCOTT, Proprietor.

JOHN SCOTT, SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS. Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves: Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Auerston, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

Dr. Scott: WILKES BARRE, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.

ISAAC G. AY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge.

JOHN SCOTT, 36 Bond-st., N. Y.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

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GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

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For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

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Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below all of which may be found at the office of the SPIRITUAL TELEGRAPH. The postage on books is one cent per ounce, and in all cases where the distance is over three thousand miles, and in all cases must be pre-paid. Persons ordering books should therefore send sufficient money to cover the price of postage.

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Volume 1, a few copies complete, bound in a substantial manner. Price, \$2. Charles Partridge, publisher.

The Spiritual Telegraph.

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Nine Volumes, 12mo, for the years 1853, '4 and '5, about 4,500 pages, with complete index to each volume, handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

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By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relation of Man. Bound in muslin, price, \$2; elegantly bound in morocco, lettered and gilt in a style suitable for a gift book, price, \$3. Postage, 34 cents. Charles Partridge, publisher.

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A Chart.

By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

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By Andrew Jackson Davis, being a sequel to Spiritual Inter-course. This is an elegant book of near 300 pages, octavo, illustrated. Price, \$1. Postage, 23 cents. Charles Partridge, publisher.

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By L. A. Cahagnet. Or, Secrets of the Life to Come; where, in the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1. Postage, 19 cents. Charles Partridge, publisher.

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By Hudson Tuttle, Medium. Price, muslin, 50 cents; paper, 25 cents; postage, 7 cents.

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By C. Hammond. Dictated by the Spirit of Thomas Payne. Paper, 50 cents; muslin, 75 cents. Postage, 15 cents. Charles Partridge, publisher.

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By Nathan Francis White, Medium. Price, 75 cents. Postage, 13 cents. Charles Partridge, publisher.

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Being a series of Four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 18 cents; postage, 3 cents.

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Mystic Hours, or Spiritual Experiences.

By Dr. G. A. Redman. Price \$1 25. Postage 19 cents. This book details the main test phenomena that have occurred in the experience of one of the best known mediums.

Psalms of Life.

A Compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory Sentiment of the Age. Price, 75 cents; postage, 14 cents.

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Guaranteed of English Sterling (925-1000 pure), the standard decreed by metallurgists the best possible for durability and beauty.

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RECEIVES visitors every day and evening, from 9 A. M. to 10 P. M., at his Rooms, 64 Great Jones street, three doors west of the Bowery. 370

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THE Spirit Drawings made through the hand of Mrs. Bradley are now on sale at 109 Greene street. 353

THE PRESENT AGE AND INNER LIFE.

BY ANDREW JACKSON DAVIS.—We have just issued a new edition of this, one of the most recent, valuable and interesting of Mr. Davis' works—dealing as it does with the Spiritual Wonders to the present, and calculated, as the Author says in his Preface, "to meet the psychological demands of the time."

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Price \$1; postage, 23 cents. Address CHARLES PARTRIDGE, Office of the Spiritual Telegraph, 428 Broadway, N. Y.

ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE. ALBANY, August 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.—Sir: Notice is hereby given that, at the GENERAL ELECTION to be held in this state on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpoel;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks;
All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.
Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.
Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;

One Judge of the Court of Common Pleas, in the place of Charles P. Daly;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Canvassers is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.
AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SEC. 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SEC. 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.

New York, August 31, 1859.
I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.
All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above once in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment. Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [385 61]

WM. C. HUSSEY,

HEALING MEDIUM,

FOR THE CURE OF

ACUTE AND CHRONIC DISEASES,

WITHOUT THE USE OF MEDICINES.

Dyspepsia Cured in a Few Sitzings.

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UNDER AUSTRIAN DESPOTISM,"
By Dr. A. M. DIGNOWITY, Texas. A new work, just issued from the press. 12mo. Price, 75 cts., or \$1 if sent by mail.

This work, written as an autobiography, contains a record of experiences exceedingly varied and interesting—Doctor Dignowity being a man of intelligence and independent thought. The Doctor seems to have suffered a great amount of persecution, growing out of his progressive tendencies. The book will be sent by mail, by the subscriber, on the receipt of \$1.
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BY a SPIRITUALISTIC INQUIRER,
A permanent situation requiring more of watchfulness than toil. His age is over fifty, and his habits temperate. He is familiar to some extent with the sciences and politics of his age, and has practiced medicine and been a druggist for some years. Would not object to the office of male nurse. Inquire at the office, or address "W. J. Y." through the Post-office. 386 ff

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Is located one door from St John's Park, at 13 and 15 Light-street, New York. R. T. TRAIL, M. D., and D. A. GORTON, M. D., Physicians of the Establishment. 365 ff

BOARDING.

BOARDING at Mr. LEVY'S, 231 WEST THIRTY-FIFTH STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 363 ff

HOUSE FOR SALE

OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 384 ff

SCOTT'S HEALING INSTITUTE,

NO. 36 BOND-STREET, NEW-YORK
One of the most convenient, beautiful and healthy location in the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,
SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied for the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:

Mrs. Jane Tillotson, (Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

Dr. Scott: WILKES BARRE, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.

My best respects, ISAAC G. AY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge. JOHN SCOTT, 36 Bond-st., N. Y.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COOSIANA, OR COUGH REMEDY.
This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

PILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.

For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

SPIRIT EMBROCATION.

For Tetter, Erysipelas, Salt Rheum, and all Scrofulous eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open; and when Dr. Scott's services can not be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHITHMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

ABSORBER.

This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price, \$10 per large bottle.

BE PARTICULAR.

In ordering any of the above medicines, include the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyance.

Address, DR. JOHN SCOTT, 36 Bond-street, New York.